Cornelius Rufus Nelson
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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XIX.—NEW SERIES, No. 727.] LONDON: WEDNESDAY, OCTOBER 5, 1859. PRICE { UNSTAMPED .. 5d. / STAMPED ..... 6d.

THE CORNER-STONE of ST. DAVID'S CONGREGATIONAL CHURCH, LEWISHAM HIGH-ROAD, will be laid (D.V.) by the Right Hon. the LORD MAYOR, on THURSDAY, the 13th day of October, at Half-past Two o'clock; at which the Rev. W. Morley Punshon, the Rev. C. H. Spurgeon, Rev. Robert Halley, D.D., Rev. Dr. Spence, Wm. Angerstein, Esq., M.P., Joseph Payne, Esq., and other Ministers and Gentlemen, have kindly promised to assist.

TEA will be provided at Five o'clock. Tickets, including admission to the ceremony and tea, half-a-crown each.

In the Evening, at Seven o'clock, a PUBLIC MEETING will be held, the LORD MAYOR presiding.

Donations in aid of the Building Fund will be thankfully received by the Lord Mayor (Treasurer); by Mr. Stephen Green (Hon. Secretary), Counter-hill, New Cross; or at the London and County Bank, Deptford, to the account of "Wire and others."

HORNINGSHAM, WILTS.

THE OLDEST DISSENTING CHAPEL IN ENGLAND.

The above Place of Worship was built in 1566, by some pious Scotchmen engaged in the erection of "Longleat House," the seat of the Marquis of Bath. It has been twice enlarged—in 1754 and in 1816. Being the oldest Dissenting Chapel in England, it has special claims on the generosity of all who feel interested in the rise and progress of Protestant Nonconformity.—See "History of Nonconformity in Warminster and its Neighbourhood, by the Rev. H. M. Gunn."

The Church and Congregation assembling in this ancient Meeting-house earnestly appeal to the Christian Public for help under the following circumstances:—

In consequence of the dilapidated state of the Minister's House and the Sunday School-room, which is old and unhealthy, it is proposed to erect a new House, and to convert the old one into a School-room, in the hope of establishing a Day-School, which is much needed in the village. The estimated cost is about 400*l*.

Horningsham is an agricultural village, containing about 1,100 inhabitants. The Chapel will seat about 300 persons, and is well attended, but the people are poor. They are, however, willing to do their utmost towards the accomplishment of the object in view. **One generous friend has already guaranteed half the expense, and with the assistance of the Christian Public, they trust the other half will soon be realised.**

The case is strongly recommended by the Revs. Robert Ashton and Dr. Tidman, of London; the Rev. John Clayton, of Brighton; the Revs. D. Anthony and E. Edwards, Frome; the Rev. R. P. Erlebach, Mere; and the Rev. H. M. Gunn, Warminster; also by C. Jupe, Esq., Mere; and H. O. Wills, Esq., Bristol.

Contributions will be thankfully received by C. Jupe, Esq., Mere; W. J. Stent, Esq., Architect, Warminster; and the Rev. W. B. Homewood, Minister of the Chapel, Horningsham.

THE ASYLUM for IDIOTS, EARLSWOOD, REDHILL, SURREY,

(Instituted Oct. 27, 1847),

For the Care and Education of Idiots, especially in the Earlier Periods of Life.

The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, the 27th instant, at the LONDON TAVERN, BISHOPSGATE-STREET, for the purpose of ELECTING TWENTY APPLICANTS from the list of 132 Candidates.

Sir GEORGE CARROLL in the Chair.

The Poll will commence at Twelve o'clock and close at Two precisely. Persons becoming Subscribers may Vote immediately.

SPECIAL NOTICE.

At the ANNUAL MEETING, which will occur in APRIL next, the Board propose to recommend to the Subscribers a Variation of the Fifth Rule, so as to allow of receiving Cases for Life. If this shall be, as they hope, approved, the Poll will be opened at that Election to take FIVE CASES for LIFE, in addition to the ordinary Cases. It must be understood that this privilege will be limited to those who have had a first election of five years. **They have reason to know that this provision will be highly acceptable to many of the best friends of the Charity, and they doubt not that they shall have proportionate support, if called on to take up increasing responsibilities.**

For a full account of the daily working of this excellent Institution, the Board refer the public and their supporters to a recent pamphlet by the Rev. Edwin Sidney, A.M., Rector of Cornard Parva, Suffolk, entitled "A Visit to Earlswood," and to their last Annual Report, both of which may be had gratuitously on application to the Office, where Subscriptions will be thankfully received, and every information cheerfully supplied.

Annual Subscriptions.....£0 10 6 or £1 1 0
Life ditto ..... 5 5 6 or 10 10 0.

The elections occur regularly in April and October.

JOHN CONOLLY, M.D., D.C.L. } Gratuitous
ANDREW REED, D.D. } Secretaries.

Office, 29, Poultry, E.C., October, 1859.

ASYLUM FOR IDIOTS, EARLSWOOD, REDHILL, SURREY.

Under the Patronage of Her Most Gracious Majesty the QUEEN.

The BOARD of MANAGEMENT have the pleasure to announce to the Public that they have made arrangements to hold at the PAVILION, BRIGHTON, on the 2nd, 3rd, and 4th of November next, a BAZAAR on a Grand Scale, for the SALE of USEFUL and FANCY WORK, in aid of the Funds of the Charity, under the Patronage of his Worship the Mayor of Brighton, and a distinguished list of Patronesses. They therefore take this opportunity of soliciting the co-operation of their Friends and Subscribers, and will be obliged by any Contributions, which may be sent in between the 25th and 31st instant, addressed to the Honorary Secretary of the Bazaar Committee, R. P. B. Taaffe, Esq., Royal Pavilion, Brighton; or to the Office, 29, Poultry.

Parties contributing articles of the approved value of Five Guineas and upwards, will be entitled to a Life Vote for every Five Guineas' worth so contributed.

JOHN CONOLLY, M.D., D.C.L., } Gratuitous
ANDREW REED, D.D., } Secretaries.

Office, 29, Poultry, E.C., October, 1859.

ORPHAN WORKING SCHOOL, for Children between 7 and 11 Years of age, of both Sexes, of all Denominations, and from any part of the Kingdom.

TWENTY-FIVE CHILDREN will be ELECTED in NOVEMBER. Forms of Application and Lists of Governors may be obtained on application. All papers should be forwarded immediately.

CONTRIBUTIONS in aid of the current expenses, as well as for the enlargement of the present Building to adapt it for 400 Children, will be gratefully received.

JOSEPH SOUL, Secretary.

Offices, 32, Ludgate-hill, E.C.

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MINISTERS of the GOSPEL will have forwarded to them A PATTERN BOOK showing how an entire Sermon may be read without turning over the leaves, on sending twenty-four stamps to Mr. OLIVER, 3, Upper Eaton-street, Pimlico, London.

A CARD.—All COMMUNICATIONS to the Rev. J. BARFITT, after October 1st, to be addressed 4, Clifton-terrace, Bath-road, Peckham, S.E.

MR. COOKE BAINES, of No. 106, CHEAPSIDE, LONDON, E.C., begs to OFFER his SERVICES in the Negotiation of Partnerships, the Disposal of Businesses, or the Valuation of Stocks. Fire and Life Assurances effected.

*** First-class references if required.

TO the BLIND.—The Blind are the best Instructors of their fellow-sufferers. FREDERICK WILLIAM CLARK, the first Blind Mathematician in the world, and the only person possessing suitable Books and Apparatus for imparting a Liberal Education to the Blind, is desirous of an ENGAGEMENT as PRIVATE TUTOR, or as MATHEMATICAL MASTER in a SCHOOL, and is prepared to teach the ordinary branches of an English education, and the whole range of Mathematics, including the Differential and Integral Calculus, and the rudiments of Latin, French, and German.

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Apply to F. A. Carter, Draper, Northampton.

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ONE or TWO YOUNG MEN, of quiet habits, and attending Business in the City, may have PARTIAL BOARD and LODGING, in a cheerful Family, and pleasant Residence, in a delightful and select locality, at a convenient distance from Cornhill and Charing-cross.

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Apply, with particulars, to Messrs. Nunneley and Ashton, Market Harborough.

WANTED, a JUNIOR HAND, who will make himself generally useful in the GROCERY TRADE.

Apply to T. S. Stokes, Tenterden, post-paid.

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Every Pupil is well grounded in English, made to Write a Hand fit for Business, and trained to be Quick at Accounts, while the Modern Languages, Chemistry, and Mechanics may be also thoroughly studied.

Terms, forty-five pounds a year, fifty-five, or sixty-five.

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T. C. CANE, PRINCIPAL.

Terms—Ten Guineas per quarter inclusive.

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Market Harborough, Oct 4.

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MR. LONG engages a thorough preparation for all the various EXAMINATIONS by which education is now tested, and for all PROFESSIONAL and MERCANTILE ENGAGEMENTS. The matured experience in tuition of the Principal, and able Assistants, ensure an efficient training of the mental powers and moral qualities of each individual pupil. The discipline is one of encouragement and reward, the domestic and religious culture are parental, the premises are peculiarly adapted and commodious, and the locality especially healthy, pleasant, and select.

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The course of Tuition pursued in the above Establishment has been eminently successful under the present Principal for twenty years, during which time hundreds of youths have been prepared for offices of honour and trust they now fill. The training is adapted to prepare youths for Mercantile Pursuits, and the OXFORD MIDDLE-CLASS EXAMINATIONS, including the Latin, French, and German Languages; with Drawing, Music, and Superior Penmanship. Mr. Marsh's Pupils prepared the Finest Specimens of Penmanship and Drawing in the World's Exhibition of 1851. For a description, see the unsolicited report of the "London Illustrated News," September, 1851. Useful Library and Museum for Pupils. Ten Acres of Private Cricket Ground.

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COALS.—By Screw and Railway.—HIGHBURY and KINGSLAND COAL DEPOTS.—LEA and COMPANY'S HETTON'S & HASWELL WALLSEND, the best House Coals, 24s. per ton, direct from the Collieries by screw-steamers; Hartlepool, 23s.; Silkstone, first class, 22s.; second class, 21s.; Clay Cross Main, first class, 20s.; second class, 18s.; Barnsley, 17s.; Hartley, 17s. per ton, net cash. Delivered screened, to any part of London.—Address, LEA and CO., Chief Offices, North London Railway Stations, Highbury, slington, and Kingsland.

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Insurance data show that One Person in every Fifteen is more or less injured by Accident yearly. An annual payment of 3*l.* secures a fixed allowance of 6*l.* per week in the event of injury, or 1,000*l.* in case of death, from accidents of every description.

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MAPPIN BROTHERS, Manufacturers by Special Appointment to the Queen, are the only Sheffield makers who supply the consumer in London. Their London Show Rooms, 67 and 68, King William-street, London-bridge, contain by far the Largest STOCK of ELECTRO-SILVER PLATE and TABLE CUTLERY in the World, which is transmitted direct from their Manufactory, Queen's Cutlery Works, Sheffield.

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12 Table Forks, best quality	1 16 0	2 14 0	3 0 0	3 12 0
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12 Dessert Spoons do.	1 7 0	2 0 0	2 4 0	2 14 0
12 Tea Spoons do.	0 16 0	1 4 0	1 7 0	1 16 0
2 Sauce Ladles do.	0 8 0	0 10 0	0 11 0	0 13 0
1 Gravy Spoon do.	0 7 0	0 10 6	0 11 0	0 13 0
4 Salt Spoons (gilt bowls)	0 6 8	0 10 0	0 12 0	0 14 0
1 Mustard Spoon do.	0 1 8	0 2 6	0 3 0	0 3 6
1 Pair Sugar Tongs do.	0 3 6	0 5 6	0 6 0	0 7 0
1 Pr. Fish Carvers do.	1 0 0	1 10 0	1 14 0	1 18 0
1 Butter Knife do.	0 3 0	0 5 0	0 6 0	0 7 0
1 Soup Ladle do.	0 12 0	0 16 0	0 17 6	1 0 0
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Complete service	10 13 10	15 16 6	17 13 6	21 4 6

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Two Dozen Full-Size Table Knives, Ivory Handles ..	2 4 0	3 6 0	4 12 0
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Complete Service ..	4 16 0	6 18 6	9 16 6

Messrs. Mappin's Table Knives still maintain their unrivalled superiority; all their blades, being their own Sheffield manufacture, are of the very first quality, with secure Ivory Handles, which do not come loose in hot water; and the difference in price is occasioned solely by the superior quality and thickness of the Ivory Handles.

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IMPROVEMENTS IN HEATING, &c.

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Ecclesiastical Affairs.

THE IMPOSSIBILITIES THAT COME FROM WITHIN.

THE Lords' Blue Book on Church-rates is a quarry which, if our purpose would be thereby suited, might furnish us with pregnant topics of discussion for several weeks to come. We intimated, some fortnight or so since, our intention of returning to it as opportunity might serve. A letter from Glasgow, calling our attention to a paper read before the Statistical Section of the British Association on the subject of Church Building in that city (an abbreviated report of which we have inserted elsewhere), naturally enough sends us back to the evidence taken before the Lords' Committee, with a view to a comparison of results, in as far as it may be fairly instituted. Dr. Strang, the Chamberlain of Glasgow, may be very properly collated with Dr. Hume, an incumbent of Liverpool. Both are able men. Both have presented elaborate statements. Glasgow is estimated by Dr. Strang to contain about 400,000 inhabitants, exclusive of the suburban population, amounting to about 40,000. Liverpool is set down by Dr. Hume as containing about 450,000 inhabitants. The two places are in other respects very similar. Not so, however, the tone in which the two men, who may be said to represent them, speak of the religious effort which has been made to supply each with means of spiritual instruction, and places of divine worship. We earnestly request our readers to put the two statements side by side—to compare the facts mentioned in the one with those brought into prominent relief by the other—and to draw such inferences as the premises will admit of.

And now, having cut out work enough for our readers, we proceed to notice two or three points in Dr. Hume's evidence, demanding, as it strikes us, special examination. The first question which presents itself relates to the practical value and power of the religion taught by many of the clergy of the Church Establishment, supposing we are to receive their own statements of fact, not only as literally correct, but as comprising all that can be pertinently said upon the subject. For example, take the following:—

> Can you depend in these localities upon voluntary contributions for the maintenance of the Church?—Not at all. In my own locality we have had almost no assistance from the people themselves during the three years and a-half since the church was consecrated. I believe I have only received from church collections 18*l.*, and about eight guineas in private subscriptions; the rest I was obliged to pay myself.
>
> A large portion of the expense falls upon you?—Of course it does. I have paid in various ways, about 25*l.* a year. Witness says there is a marked division between the rich and the poor. Amongst the former the operations of the Church are to a great extent ministerial; amongst the latter missionary. His own was a poor district. In such neighbourhoods churches must soon, he fears, be closed. It is his decided opinion that in the poorer districts it will soon be impossible to maintain the churches by voluntary subscriptions.

Dr. Hume has commended to the consciences and hearts of the people of his own locality in Liverpool, for about three years and a-half, the doctrines and precepts of Christianity. During this period he has himself subscribed towards the maintenance of divine worship about 25*l.* a year, and his parishioners have scarcely contributed, by church collections and private subscriptions, more than that sum in the whole three years and a-half. Instruction and example have been alike lost upon them. The district, it is true, is a poor one—but surely not poorer than many a spot occupied by Methodism, and made to yield all that is necessary, not merely towards the repair of the chapel, and the current expenses of worship, but also for the stipend of the minister, together with something handsome to missionary purposes abroad. And yet Dr. Hume cannot extract from his district, towards its own religious supply, the value of 10*l.* a year. How is this? What doctrine does he preach? What hold does he imagine his Church to have taken on the hearts of his people? Is there another denomination in the United Kingdom?—is there, we might almost add, any other spiritual machinery in the world—that would turn out such an utter failure in regard to its reproductive energy, or that would be so eager to confess its failure? To what is this singular sterility of Church-of-England soil to be attributed? To the unscriptural character of her teaching? No—she differs but slightly in this respect from other denominations. To the worldliness or the apathy of her clergy? No—in many places, and, we doubt not, in Liverpool, they are exemplary, zealous, indefatigable. To the parsimonious spirit of her own adherents? No—they are liberal enough towards other objects. Why, then, is a willingness to spend something in support of their own ordinances so rare among them that, although their edifice is commonly furnished them at the public expense, and their minister paid out of public funds (this may not perhaps be the case with Dr. Hume's church), they cannot be persuaded to bear their own current expenditure? Is it not because, misled by the theory of State-Churchism, the clergy commonly teach their people to look with distrust and even contempt upon voluntary effort for such a purpose, and reverse the maxim of the apostle, "Owe no man anything, but to love one another"?

Dr. Hume estimates that in Liverpool about 300,000 out of 450,000 of the inhabitants require "free" accommodation in churches and chapels. "Require it"! Does he mean us to understand that in that great commercial emporium nearly two-thirds of the families resident are so poor as to be unable to devote a farthing of their earnings to the support of their religion? Is this found to be the fact with the Roman Catholics, the poorest of the inhabitants of Liverpool? If a Church-rate were levied, would it leave 300,000 people untouched, or are we to understand that Dr. Hume merely means by "free sittings" those to which they have contributed nothing *voluntarily?* How much do these destitute people spend yearly in intoxicating drinks? What reason have we to suppose that they would value Christian teaching any the more for being supplied to them *gratis?* Where is this pauperising doctrine and process to end? Dr. Hume upholds Church-rates "on missionary grounds for the sake of the poor." On these grounds, professedly, the entire framework of the richest Church Establishment in Christendom is kept up—but what are the results? Why, according to these clergymen, the spiritual product is so scanty that it has become impracticable, after 300 years preaching the doctrines of the Reformation, to induce the people to pay the expenses incurred in the ministration of the truth to themselves.

It is, alas! too true, that in many places, as Dr. Hume points out, "the action of Dissent, jointly with that of the Church, has utterly failed to evangelise the people; and it has come to this, that, in several instances, the non-worshipping community quite outnumbers the worshipping community of all kinds." But it is also true, to a considerable extent, that the church accommodation provided, even in those very places, is greatly in excess of the use made of it. It is far easier to build churches and chapels than to fill them—and it is also far easier to fill them with professed worshippers, than to interest those worshippers so far in spiritual things, as to make them willing to spend a penny in providing a permanent supply of them. But does that prove the wisdom of resorting to taxation for the purpose? Will religion stand any the better chance of becoming popular from being associated with the policeman? Dr. Hume says, "Dissent, as a system, does not supply the poorer classes." Not, in theory, certainly—but, in practice, it does, *in proportion to its means*, to the full as much as the Church of England. It may not set apart so many "free" seats. It certainly dispenses far fewer public charities—but its labours among the poor, in house to house preaching, employment of city missionaries, distribution of religious tracts, and other agencies of an unostentatious character, are abundant, if not so abundant as they should be. The "parochial system" pretends to more—and, no doubt, when thoroughly worked, does more—but this only shows that Christian effort among Dissenters might be much more economically organised than it now is.

Finally, Dr. Hume tells us that Dissenters can leave and sell their chapel, whereas a church is a permanent building for various grades of the population, and when all the richer part of the population leave the neighbourhood, it is left finally surrounded by paupers, for whom it should still make provision. What does this really mean? For all the purposes which should and do touch the springs of liberality for the time being, why should it be more difficult to keep up a building which *can* be sold, than one that *can't*. Is it because the church is more expensively built than the chapel? The question starts up, Why should it be so? Or is it because churches cannot follow the classes of population who support them. How, then, will a Church-rate serve its need? Many churches, we believe, are too large, too ornamental, too expensive, for their immediate neighbourhoods. If it is desirable to uphold them, as they are, why not organise diocesan methods of extending towards them a grant-in-aid? Why should not the strong assist the weak? Why should the parochial system put bounds to Christian benevolence. The truth is, that so long as a rate can be had, or thought to be haveable, Churchmen will not give themselves the trouble to organise and thus economise their resources. And the clergy, instead of teaching them how much they can do if they only take ordinary pains to do it, undervalue even what they do accomplish, and poison the springs of willinghood by throwing into them a thousand doubts, and as much as they can collect of bitter sarcasm.

THE LORDS' COMMITTEE ON CHURCH-RATES.

We resume our analysis of the evidence given before the Select Committee of the House of Lords on Church-rates from our number of September 21. It will be seen that it embraces many other interesting topics besides that of Church-rates. This week we deal only with the evidence of Dr. Hume, of Liverpool, and of Dr. Foster, of the Liberation Society, reserving the evidence of the remaining witnesses till our next number.

The Rev. Dr. HUME, incumbent of Liverpool, was examined at great length. He says it is five years since the Church-rate question was agitated in that town, the parish churches being now supported by a voluntary rate. As a general rule many do pay that rate; but some, especially of the smaller shopkeepers, object; and only about one-fourth as much is raised as would be raised by a compulsory rate. In consequence of these refusals the rate is one penny in the pound,

instead of a half-penny, which would more than suffice.

Do you suppose that there are many Dissenters who conscientiously object to any compulsory payment for religious purposes, even on the part of Churchmen?—I never met with a Dissenter or a Roman Catholic yet who objected on general grounds to the payment of Church-rates when the subject was explained to him. I have, on the contrary, often read able arguments by Dissenters to prove that Church-rates are right and proper. I know that there are many persons who are opposed to them, from imperfect information or erroneous impressions, but I have never had an opportunity of talking to any one yet whom I did not leave with the conviction that they were a proper payment.

Never heard of a Dissenter objecting to rates levied only on Churchmen, though personally acquainted with most of the prominent Dissenters in that town. Thinks that the Liberation Society has met with more success in smaller towns than in Liverpool. His experience on the subject of Church-rates has been this:—

The attention of the public has been much more drawn of late to the subject of Church-rates, and thinking Churchmen and thinking Dissenters coincide upon the subject as a principle. But a great many hundreds, perhaps thousands, who approve of Church-rates as a principle, say that the clamour on the subject is so great that it is hardly worth while keeping up the contention about them.

In Liverpool, if the Churchmen had seen any great advantage in having Church-rates, they could with a very trifling effort have saved them.

Supposing there existed a compulsory power of imposing Church-rates at Liverpool, do you think that the exercise of that power, and the enforcement of it by distress, where necessary, would be advantageous to the Church, and helpful to the ministrations of the Church?—I am quite sure that both Churchmen and Church subjects should avoid law courts as much as possible. It is not impossible that a little injury might be inflicted, but it is neither certain nor probable that such litigation would ensue, and people would have to weigh the advantages and disadvantages as best they might.

Dissenters can leave and sell their chapel, whereas, a church is a permanent building for various grades of the population, and when all the richer part of the population leave the neighbourhood it is left finally surrounded by paupers, for whom it should still make provision. Dissent, as a system, does not supply the poorer classes—

It supplies the middle classes; sometimes the better portion of the middle classes, but more usually the lower section of the middle classes. In all our large hives of industry in England the action of Dissent, jointly with that of the Church, has utterly failed to evangelise the people; and it has come to this, that, in several instances, the non-worshipping community quite outnumbers the worshipping community of all kinds.

He therefore upholds Church-rates on missionary grounds for the sake of the poor. Objects to abandon Church-rates in large towns, where probably 70 per cent. of the gross population will by the close of the century be seated. Dr. Hume laid before the committee a curious map illustrating the religious provision made in England and Wales founded on the Census Returns. Churchmen are divided into two classes. 7,546,948 are actual Church-going men; that is to say, 42 per cent. of the gross population. 4,466,266 are irreligious or nominal Churchmen; that is to say, 25 per cent. of the gross population. So that the field of operation of the clergymen of the Established Church (ministerial and missionary), amounts to 67 per cent. of the gross population, or to 12,013,214. The chapel-going Roman Catholics in England amount to 610,786; that is to say, 3¼ per cent. of the gross population. The chapel-going Baptists amount to 457,181 (six different kinds of Baptists); making in all 2½ per cent. of the gross population. The chapel-going Independents, 1,297,861, or 7¼ per cent. of the whole population. Chapel-going Wesleyan Methodists (seven different kinds of them), 2,264,321, or 13 per cent., and all other Protestant Dissenters (including foreign Protestant churches, Jews and Mormons in that number), 1,286,246, or 6¾ per cent. The total of worshipping or *bonâ fide* Protestant Dissenters in 5,303,609, or 29½ per cent. of the gross population.

Lord Monteagle of Brandon: Do you think that the active progress of irreligion is one of the phenomena that now surround us?—If your lordship will allow me to read a few numbers I think those will speak for themselves. In Southwark there are 68 per cent. who attend no place of worship; in Sheffield there are 62; in Oldham, 61½; in Lambeth, 60½; in Gateshead, 60; in Preston, 59; in Brighton, 54; Tower Hamlets, 53½; Finsbury, 53; Salford, 52; South Shields, 52; Manchester, 51½; Bolton, 51½; Stoke, 51½; Westminster, 50; Coventry, 50. I have taken 34 of the great towns of England, embracing a population of 3,993,467, and, 2,197,388, or 52½ per cent. of the population of those towns, attend no place of worship whatever.

Witness is of opinion that unless some provision is made by law for the maintenance of the churches, the parochial action will be almost neutralised in time. Undoubtedly there has been a very gratifying growth of religiouus feeling in the country, but he believes it is not in proportion to the growth of population. Dr. Hume estimates that out of a population of 450,000 in Liverpool, 300,000 require free accommodation in churches and chapels! Dissenters provide "free" seats for only 12,922, or 1 in every 23 of the population. Protestant Dissenters in Liverpool consider it to be their business to minister to their own congregations, but not to the mass of poor outside.

But that cannot be said of the Roman Catholics?—Yes, it applies to Roman Catholics also. What I mean to say is, that the Established Church of this country has especially the *cure of souls*. Roman Catholics attend to their own members, and Protestant Dissenters attend to their own members who attend their respective chapels, usually without regard to locality at all: but the clergy of the Established Church are bound to attend to all who will receive their services within their parochial limits.

Is of opinion that there would be no difficulty in getting a Church-rate in Liverpool if the Church-rate was applicable to the repair of all the different churches in Liverpool; but that the difficulty arises from its being applicable to the two parish churches and not to the district churches.

Dr. Foster, chairman of the Parliamentary Committee of the Liberation Society, was asked what were the objects of that association. He replied that they wished to separate the Church from the State:—

We wish to take away all funds and property with which the State has endowed any religious denomination whatever. We wish also to free all denominations of persons who may happen to be under special legislation, on religious grounds, from such special legislation.

When you speak of those whom the State has endowed, will you be so good as to explain your meaning a little more fully?—I mean those who are in possession of public property.

Do you mean that you are anxious to take away those endowments which have proceeded and emanated from Parliamentary grants, or those endowments which belong to the Church of England in respect of grants, either from individuals or otherwise, made at different times?—We do not wish to interfere with any grants which have proceeded from individuals, but anything received by act of Parliament we should wish to take away.

Then your object is limited to those descriptions of property which have been received by act of Parliament?—Perhaps I may be rather misconceived, but I may explain my meaning shortly, and it is this: say, for instance, that property which belonged to the Church at the time when this country was Roman Catholic, and which, by virtue of the Reformation, was vested in the Church since it became Protestant, we should wish to deal with all that.

Do you include tithes in that?—Yes.

Apart from law he does not think there is any conscientious obligation on a Dissenter to pay for the religious worship of Episcopalians.

Suppose that persons not conforming to the Church were exempted from the payment of Church-rates, would that satisfy the body of Dissenters?—I think not; I have merely dealt with his Grace's question; I think it does not go to the root of the matter. We do not think that it is the duty of the State to make provision for any form of worship whatever. We think that the State goes beyond its duty in so doing, and we wish, therefore, that the whole provision should be done away with, and the bill that has been promoted for some years has proposed to enact that Church-rates should be abolished altogether. There has been no talk of the exemption of Dissenters on the part of those promoting the bill.

Is that the conscientious feeling on the part of the large body of the Dissenters?—I think it is.

Does not think that Churchmen any more than Dissenters should be forced to pay Church-rates.

Archbishop of Canterbury: Suppose there is a large body of Churchmen who have a law by which they can tax themselves, and their strong conviction is, that they ought to maintain that law, as it is necessary for the welfare of their own establishment, do you consider that it would be consistent with the principle of religious liberty, for those persons who objected to that law as it regarded themselves, not to be content with having the law abolished as it affected themselves, but also wishing to have it abolished as it regarded Churchmen?—If I may presume to say so, there appears to me to be this degree of fallacy in that way of putting it:—your Grace says, "Who can tax themselves." I should rather express it, "who give a majority a right to tax the minority."

Does not think the objection would be removed by an objecting Churchman withdrawing from the vestry, and ceasing to be a member of it. Though, perhaps, the great majority of Dissenters do not object to the connexion of Church and State, that opinion has grown rapidly the last three or four years. Amongst Wesleyans, the feeling is not so much growing as arising.

Your impression is, that the Wesleyans might object to Church-rates, but certainly would not object to the connexion between Church and State?—I would put it in this way: the Wesleyans are a divided body; there are those who are called the Old Conference Wesleyans, the Wesleyan Connexion, the Reformers, the Primitive Methodists, and others. I think that the Old Conference Wesleyans number about one-half of the entire body; and, speaking of the Old Conference Wesleyans, I attribute to them an entire disinclination to join with us until recently. Speaking of the other sections of the body, I believe that, although they are comparatively poor in wealth, they are, generally speaking, strong Dissenters in feeling; I believe so.

Lady Hewley's Charity was in his view a private and modern endowment.

So that all those tithes that were given by the proprietors of land for the benefit of their own property would be considered as not given by the State; suppose the lord of the manor gave a tenth part of his land for the benefit of the poor in his own manor, would that be considered public or private?—That, I think, would be public.

You do not see any difference between the Unitarian body retaining property, such as that which was claimed under Lady Hewley's will, and a clergyman of the Church of England retaining the tithes of his parish?—Yes; it appears to me that there is this difference: that if a private owner has given property not to the public, but to private persons, which I understand to have been Lady Hewley's case, that it was given to private trustees, I think that those private trustees must administer the trusts of the private owner, as far as the law allows it. I think that where tithes are given, they have been a direct gift to the public; for certain purposes, no doubt; but still to the public.

Is it on account of the nature of tithes that you make this distinction?—I make it on the ground of the public being the recipient.

In the case of Lady Hewley's charity, certain individuals were declared to be trustees, in order that the Gospel might be preached in a particular neighbourhood?—I think that that was a gift to private trustees to administer the property for the purpose of educating ministers for teaching Christ's holy Gospel.

Supposing it were an endowment of a chapel for the benefit of the people living in that locality, would that be in your opinion a public or a private gift?—A public gift.

Then any money left for the endowment of a Dissenting meeting-house is a public gift?—I think so.

Then, in fact, all endowments for Dissenting meeting-houses are quite as much public property as endowments for the Church of England?—Under that condition they would be. Personally, I go perhaps further than some other Dissenters would go; but I think that where property is given to the whole nation at large, the whole nation is the *cestui que* trust of that property, and may at any time declare upon what trusts it will hold it. But where property is given to the inhabitants of a particular locality, I think that the inhabitants are bound to respect the wishes of the founders; at all events, so long as there be inhabitants capable of receiving the donation upon those trusts: but I see great difficulty in saying that the wishes of the founder are to over-ride the cessation of such inhabitants existing, as are capable of receiving the benefit. I will give an instance.

Almost all Dissenting endowments are in his view private endowments, because they are not given generally to the inhabitants of a locality. Could not state the proportion of free sittings provided by the denomination to which he belongs. Practically, there is always a large number of poor persons who pay nothing present in Baptist and other Dissenting places of worship. His personal judgment is that a Dissenting chapel is more frequented by the poor than the church.

But do you think that if it were left to the voluntary principle to provide accommodation for the poor throughout the country, there would be no fear of the poor being perfectly provided for?—If I may take the liberty, I will refer to what struck me very much in the census. It has been sometimes stated as if our view were that those who go to places of worship were one-half Churchmen and one-half Dissenters, as if that was our argument. The strength of our argument rests more in this: take the whole returns of the census fifty years ago and now; in 1801, I think the figures were something like these—that the Church of England provided 82 per cent. of the accommodation, and that the Dissenters provided 18 per cent. of the accommodation. Now, the fact is that a change has taken place in this way, that the Church has sunk down from 82 per cent. to 52 per cent., and that the Dissenters have risen from 18 per cent. to 48 per cent. The view that we take is this—that the great points of religious belief, which are held in common by nineteen-twentieths of the Dissenters, are held by the Church of England; that they are identically the same. Now we do not attribute this change to any deficiency of earnestness or piety, or religious zeal, or a want of religious truth in the Church of England; it is impossible to attribute it to a want of the support of the State; and our feeling is, that whereas we have been, to use a very strong expression, proscribed, while the Church has been prescribed, we have gone up

His impression is that Dissent has outstripped the population, and the Church of England fallen behind it.

Are you not aware that the whole of the sitting accommodation provided by the Church of England and Dissent is 57 per cent. upon the whole population, and that of that 27 per cent. is to be given to every Dissenting sect taken together?—That may be; but then take the fact of Dissent beginning in so small a way as it did, and consider it having risen up to what it is now.

Do you believe that the whole of the population that is not provided for by the Church of England is provided for by Dissent?—All that part of the population that goes to public worship at all.

The promoters of the Liberation Society think that the movement is for the benefit of religion.

Is it your sole object to endeavour to abolish Church-rates, and in endeavouring to introduce the voluntary system in the country, to promote the separation of Church from State, as a means of promoting the spread of religion in the country?

I hope that it is our main and chief object. I should be sorry if nothing else came into our system in particular cases; but I have no doubt that that is a very strong object, and if I may say so, to give better ability to the State itself to deal with the matters that come before it by a non-absorption of the public time in the discussion of those matters.

You think that the amount of time given to the discussion of ecclesiastical matters is injurious to the public interest?—Certainly.

If it were a simple question of justice, namely, the relief of the Dissenters from Church-rate, that could easily be obtained by having that relief enacted by law, but that is not the only object which the Dissenters have; their further object is, the spread of religion, with the total abolition of Church-rates, and disconnecting the Church from the State?—I do not say that it could be easily obtained.

I think your object is the spread of religion by disconnecting the Church from the State, and the abolition of Church-rates, as the system to be imposed upon Churchmen?—Yes.

Lord Bishop of London: I think you stated that, with the view of spreading what you consider to be for the interests of religion, you have formed a Parliamentary Committee?—Yes.

And as chairman of that Parliamentary committee it was your business to give advice to persons anxious to dispute Church-rates?—That arose in this way: my duty is simply Parliamentary, but I found that many requests for advice were coming to us, and I said that I should be happy to undertake the answering of those queries, which I have now done for many years.

I think you stated that you had as many as five or six cases or more in a day?—Yes, but I did not mean throughout the whole year.

The society has, I think, printed a number of publications pointing out what flaws in Church-rates could be found, and suggesting a mode by which legal difficulties might be thrown in the way of raising a Church-rate?—Yes; but I should not exactly express it in the terms of your lordship's question.

Is it your impression, that in the election of members of Parliament there was any particular activity in this Parliamentary committee as to those elections?—Undoubtedly; it is part of our duty, along with others, although I hardly know how far I ought to answer that.

All legitimate and constitutional means to return members who are pledged against Church-rates are of course used by the Parliamentary Committee?—Yes; but I may say that it would be quite unnecessary for us to act in that way.

The feeling is so strong in the country, is it?—Yes; the difficulty is to answer the demands that are made upon us; our greater experience is in the rural districts; I think that practically, in the towns, the thing is nearly settled.

Could not admit the statement that there were 8,000 parishes in which Church-rates are paid, and only 500 in which they are refused, to be correct. The total amount has been greatly lowered—during the last five years some 5,000*l.* per annum. In many cases the rates are nominally made, but never collected. Believes it nearly impossible to levy a rate if proper steps are taken to oppose it. Since the Braintree decision believes the decline in Church-rates has quintupled. So that it would be better to put an end to Chnrch-rates at once, though some of their friends did not care to agitate the question.

When you speak of what you are doing, is what has been done in Parliament appropriated by the Liberation Society as their doing?—I should not like to say that; but unquestionably we have done our best to support it.

I will read to you a short extract from the *Nonconformist* of the 26th of May, 1858, shortly after the passing of the bill for the abolition of Church-rates last year: "The Liberation of Religion Society have now succeeded in carrying their bill through the trying ordeal of committee, and it stands for the third reading on the 1st of June." Is that a correct representation of the views of the committee, that they considered the bill carried through the committee to be their bill?—The committee are not responsible for anything that appears in the *Nonconformist*.

Does the committee in fact consider the bill which is now in Parliament as their own bill, and one which has been fathered and promoted by them?—As far as outside action goes, I think that that is a fair representation.

Dr. Foster was asked if he had any facts which would enable him to state how much of that diminution of Church-rates is attributable to parishes refusing all claims upon the rates, and how much to the rates being reduced where they have been attempted to be collected.

I have this kind of information about that: a year and a half ago I took the trouble to go rather carefully for twelve months through the rates which had come under my own observation or that of our society, and I know, with regard to those cases, what have been refused or what have been diminished. I made a calculation as to how much the Church-rates had been diminished, and I made it 50,000*l.* Part was knowledge and part was estimate, and I think the actual knowledge went to upwards of 30,000*l.*

How much of that was owing to the Church-rates being refused in any of the parishes which had been hitherto paying, and how much to a diminution of the charge?—I made an estimate of refusals to the amount of 50,000*l.* and other diminutions resulting from opposition and not resulting from a diminished claim, and I find that Mr. Walpole's return makes a diminution very nearly squaring with my own calculation; if anything, his is rather less than mine. I believe, therefore, the great amount of reduction to be derived from opposition.

Lord Archbishop of Canterbury: That diminution may have arisen from things having been partially charged, which were afterwards not required?—I think that the Church-rates now demanded are very nearly identical with those which were demanded five or six years ago. I do not deny at all that there are smaller demands made, but even that diminution of demand arises frequently from the prospect of a want of success in making the larger claim.

The majority of the Church-rate letters to the Liberation Society now come from rural districts. There may be few free seats amongst Independents and Baptists, but a certain proportion of sittings are understood not to be paid for. Certainly thinks that a separation of Church and State would promote the interests of true and vital religion. Those who had no regard for religion amongst the opponents of Church-rates are, he thinks, very few.

Archbishop of Canterbury: But the movement most undoubtedly has been greatly assisted by persons of the character I have alluded to; but who have no regard for religion, and could not have had that in view?—I can quite understand that persons might wish to connect themselves with a cause which they thought a popular one.

There might appear to you to be a conscientious difficulty in being associated with persons of that kind in promoting such a measure?—I do not think that I ought to make that a difficulty; certainly it is rather a painful matter to deal with; I think that they might wholly misapprehend the ultimate object and actual result of such a measure. I can only judge of the measure by my own conscientious belief respecting it; but as to any cause, even that most opposed to my own views, it is possible that it might be supported practically by persons whom your Grace would be the last to wish to join with.

The chairman then resumed the examination:—

I wish to ask you for an explanation of a passage in a statement of "The Objects and Operations of the" so-called "Liberation of Religion Society:" "The application to secular uses after an equitable satisfaction of existing interests of all national property now held in trust by the United Church of England and Ireland." What would you consider those existing interests which are first to be satisfied?—I might state the right of a patron of an advowson.

Lord Bishop of London: You would not exclude the incumbent?—No.

Chairman: You consider that that is a species of property?—Yes, practically so; it fetches money in the market.

And that it would be rather difficult to divert it to any other object, or to bring it to an end?—Yes, in this way: it would be brought to an end by buying up his right of patronage.

You consider that that might be done, but you would reserve the right of patronage?—I can conceive that a congregation might wish to become their own patrons, and buy an advowson in that way.

Why would you draw a distinction between an advowson or the right of patronage, and the other endowments of the Church?—I merely give that as an illustration, not as a distinction.

I understand that you confine it to this, that during the incumbency you would reserve it, but after the incumbent's death your object would be to apply that property which he formerly held to general secular uses?—Yes.

What would these secular uses be?—I think I should say that which Parliament in its wisdom should think proper to arrange; I do not think we are bound to consider that at all.

Do you mean education as a secular use?—That is so, undoubtedly.

Do you consider education a secular object?—Yes; it is another question whether education is the business of the State.

Would education be one of the objects to which you think the property of the Church might be made applicable?—I think personally not.

I understand that the Society for the Liberation of Religion have formed no definite idea as to what would be the objects to which the property of the Church should be applied?—I do not suppose that the Society considers that any part of its business.

Do you apprehend that the time will arrive when the Society will have a more distinct idea of its own objects?—It is a difficult question to answer; if we are to suppose the ultimate accomplishment of our object to take place at once, it might be difficult to deal with it, but if it is supposed that this separation is to take place, little by little, each case as it arises could be dealt with.

Would you come to Parliament with a bill to appropriate ecclesiastical property to secular objects, without stating the objects you had in view?—No; we are not prepared with any bill proposing secular objects.

In fact, it is rather a dim object, which is held out as one of the intentions of the Society, than anything that they have substantially made up their minds upon?—I do not admit that. I cannot contemplate the particular mode of operation which your Grace seems to have in your mind. I think, looking at the present state of public feeling, we have enough to do in getting rid of divers disabilities, and in enlightening the public mind as to how Parliament will deal with these questions; and supposing our Society to continue, the accomplishment of our object will come before long, and I would say that that will be quite time enough for considering such question.

Tithes in the hands of laymen he should regard as already secularised. They regarded the churches as national property. If Church-rates are abolished, that would not settle the objects they have in view. Hopes that the question is approaching a settlement.

Bishop of London: You suppose that it is fast approaching a settlement?—It is a difficult question to answer to a member of your lordship's House.

The opposition to Church and State is certainly of modern origin.

Is it your impression that those Dissenting bodies, who you would think the most thoroughly religious men, have been the great leaders in this new movement?—I think I should say so certainly, as to those of us who are not above a certain age. I think that the old men among the Dissenters remain pretty much where they were left; they have hardly gone along with the advancing tide.

I think the committee understand that you give it quite as your impression that if the Church-rate question was settled to-morrow, it would not tend to produce what I may call peace between the Established Church and the body of Evangelical Dissenters?—It could not be regarded as settling the questions in which we feel that we have an interest.

Is that money in the course of being paid off?—Yes; originally the amount borrowed was 170,000*l.*; now it is only 29,400*l.* In the last ten years, 4,300*l.* have been paid off, and it is in course of being paid off under the provision of the act of Parliament.

What money does your present act authorise you to raise for paying off that debt in the parish?—A twelfth part of the rate that is made, and also to pay the balance beyond the rate to a sinking fund, and when that sinking fund amounts to 1,000*l.*, it also pays off bonds.

When you say that the rate is a twelfth part of the rate made, do you mean the Poor's-rate?—No; a twelfth part of this particular rate, under the Church Acts. I do not know whether it could be called a Church-rate. It is made under the provisions of this particular local act.

CHURCH-RATE RECORD.

Great Contest at St. Helen's.—Discussion on ecclesiastical matters has been rife in the town of St. Helen's for some months past, Dr. Carr, the incumbent, being at issue with a large number of the inhabitants respecting the burial fees. He has also put himself forward as the champion of the Church establishment by delivering two lectures in reply to addresses of Mr. Carvell Williams, secretary of the Liberation Society, who has twice visited the town. When, therefore, a vestry was called to make a Church-rate, after a lapse of two years, it was felt that a decisive struggle was impending, and both parties put forth the utmost exertions to secure a victory. It is true that at the vestry meeting it was stated that the last rate had been practically a voluntary one, and a formal notice was issued by one of the ratepayers that he would hold harmless any Dissenter who might be proceeded against, but it being known that the granting of a rate in any form would have been paraded as a victory gained for the principle of a Church-rate, and of an establishment, it was determined firmly to resist any renewal of the impost. "Meetings of the anti-Church-rate party," says the *Liverpool Mercury*, "have been held; the walls of the town have been profusely placarded; and the contest has excited as much stir and feeling amongst the ratepayers as a general election. The squibs which are kept flying about are abundant and amusing. At five o'clock, at the close of the first day's poll, the following was declared to be the state of the poll:—For the rate, 97; against it, 140; majority against the rate, 43. The excitement continued unabated on Thursday, and at the close of the day it was intimated that the anti-Church-rate party maintained an advantage of about thirty votes. The polling on the last and decisive day was eagerly conducted; but a good deal of good humour and decorum appeared to prevail—both parties anticipating a triumph. The rumours of the respective number of votes were various and conflicting during the whole of the afternoon, when the contest was at its hottest; but all doubts were set at rest shortly after five o'clock, when the poll was closed. The numbers stand respectively as follows:—Against the rate, 626; for the rate, 521—majority against the rate, 105." Both the incumbent and his party are excessively chagrined at the result. Some of the latter have been averse to a rate, though they thought it their duty to vote for one in this instance, which they intended to be the last. To Dr. Carr in particular the result is most mortifying, inasmuch as he had written to the *Record* in very complacent terms of his efforts to uphold the Establishment, and had privately given out that not only had he virtually broken up the local committee, but that in six months the back of the London society would be broken! This is the first time within the memory of the "oldest inhabitant" that a Church-rate has been opposed at St. Helen's.

Tring.—Prior to a recent vestry meeting held in this town, the incumbent issued a circular in which he asserted that the "question before us is nothing more or less than whether there shall be a national religion or not," and urged all "who would avert the catastrophe of the nation becoming infidel to support a rate which has for its object the maintenance of a national Church." Notwithstanding this serious appeal, the vestry refused a rate by a majority of two to one, and the churchwardens agreed to accept its decision.

VOLUNTARYISM IN GLASGOW.

A Glasgow correspondent writes:—"As I have seen no notice in your able journal, of Dr. Strang's elaborate paper on Church Building in Glasgow, which very strikingly illustrates the power of the voluntary principle, I forward the enclosed from one of our local papers in the hope that you may use it as your wisdom sees fit, to further the great cause to which you have consecrated your powerful energies." The following is the article referred to:—

Dr. Strang, the able and accomplished chamberlain of this city, read an interesting paper before the Statistical Section of the British Association, on the subject of "church building in Glasgow, showing the number, size, and cost of the various places of worship erected within the municipality during the last twenty years, 1839-59, through voluntary effort." Waiving all reference to impelling causes, and confining himself solely to the result, Dr. Strang affirms, "that during the last twenty years the amount of church accommodation and of money permanently invested in places of worship has been to an extent never surpassed, if at all equalled, in any similarly circumstanced community. In short, since 1839, an unprecedented number of ecclesiastical structures, exhibiting every species of architecture, have been erected in Glasgow, while their spires, towers, and domes have shot up in every direction, giving character and beauty to the city." Towards the close of the last century, when the population numbered only from 60,000 to 70,000, there were very few Dissenting churches, while those of the Establishment numbered only eleven. Ecclesiastical questions and events, dating from upwards of twenty years ago, gave an impetus to church-building; the result of which is, that, since 1839, no fewer than 88 new churches have been erected in Glasgow, all by voluntary effort. The following are the religious bodies by whom these churches were erected:—

Established	8
Free Church	35
United Presbyterian	17
Independents	10
Roman Catholics	7
Other denominations	11
	—88

The accommodation supplied by these new churches amounts to 73,625 sittings; their aggregate cost to 444,348 1s. 11. Thus, not including suburban districts, where many new places of worship have been built, the entire cost of the new churches erected in Glasgow during the last twenty years, capitalising the feu-duties, approaches half a million sterling. Exclusive of the suburban population, amounting to some 40,000, the present population of Glasgow is estimated by Dr. Strang to be 400,000, being an increase during the last twenty years of 145,000. The 88 new churches, being too many for that increase, must have partly served to supply a previously existing deficiency. The large number of new Free churches at once recalls the disruption, with all the energy it awakened. The small number of Established Churches built during that period is accounted for

partly, but not entirely, by the loss of adherents sustained at the disruption; for the *quoad sacra* churches relapsed to the Establishment. The high cost comparatively of the U. P. churches, suggests the hold that body already had, and the amount of wealth it contains. The Roman Catholics, though now numbering 100,000, being almost the number of Irish resident in Glasgow, have only added seven churches during that period; but this is partly explained by the fact that the same chapel is made economically to serve for several congregations.

Taking all obligations into account, the amount thus expended by the inhabitants of Glasgow for their religious accommodation during the last twenty years, is estimated to amount to not less than a million sterling—a signal and perhaps unexampled illustration of the energy and capabilities of spontaneous religious or ecclesiastical zeal. On this subject Dr. Strang says, in the conclusion of his paper, "When we consider the constantly increasing population of Great Britain, requiring additional religious buildings and services, and the determined hostility lately manifested against the bestowal of public money, or the raising of public assessments for the maintenance of any particular dogmatical religion, it is satisfactory to find, from what has taken place in Glasgow, that there exists, in the hearts of our countrymen, a spirit of zeal and liberality calculated to meet every religious requirement. To have attempted to raise half a million of money to build, and another half million to endow churches, either through the State or by compulsory assessment, would have been impossible; and yet these large outlays have been made, and these heavy obligations have been undertaken, not only to the general satisfaction of the community, but to the particular satisfaction of the several sects who have been the willing contributors. The result is a lesson for statesmen to consider, and for philanthropists to point to. It shows that religion is becoming, as it ought ever to be, a purely personal affair—an affair of personal concern, and, consequently, that it should depend on personal effort. It testifies, in a word, to the power and value of that true religious liberty which has too frequently been in this land but an empty boast, when it should have been an active reality."

Dr. Strang's statistics excited much interest; and, on the motion of the Chairman, a vote of thanks was awarded to him for his "admirable paper."

ROMAN CATHOLIC SYNODICAL ADDRESS.

On Sunday morning, an address by the "Cardinal Archbishop and the Bishops of the province of Westminster, in Provincial Synod assembled," was read in all the Roman Catholic places of worship in the metropolis. This synod has recently held its sitting at St. Mary's College, Oscot, every bishop composing the diocese being present, and the address, which contains the result of its deliberations, is ordered to be read in all churches and chapels of the province.

The document, which is of considerable length, at the outset refers as a marked feature to the great increase in the representatives of religious orders, ancient and recent, which were present at the meeting, the return of the first and the establishment of the second class of institutions forming a motive for great encouragement. Reference is also made to the influence of the lay members of the Church:—

By these means their poor school committee had succeeded in maturing measures conferring most important advantages; their separate reformatories had been placed on a footing of equality with others; and their soldiers at home and abroad had secured to them the blessing of chaplains honourably appointed and treated as becomes their sacred office.

But the work is not complete. Three things are required:—

First, the obtaining for Catholics in the navy the same means and opportunities for receiving religious instruction as have been secured to Catholics in the army. Secondly, the placing Catholic prisoners on the same footing as Protestants, in all that regards religious assistance and consolation; for since, professedly, the prison is now regarded as a place of reformation rather than of expiation, and since no one can doubt that the root of faith once planted in the heart, and never totally destroyed by a career of vice, is the best, and often the only hold which later calls to virtue can seize, it stands to reason, that Catholic delinquents can be restored to a moral life by no one so well as by the priest, who alone knows their religious convictions, and can supply their spiritual wants. Thirdly, the attaining similar justice for the wretched inmates of the workhouse, whose only crime is sad misfortune, and who are even more unfairly treated than professed and condemned criminals; for whereas the regulations of prisons are at least, in their respective classes, uniform, and prescribed by a public authority, the rules and usages of these receptacles of wretchedness are subject to the capricious enactments of local jurisdictions, sometimes, indeed—especially in large towns—just and liberal in their dealings with our poor, but often narrow-minded and bigoted to an almost incredible degree. Hence the visits of the priest to these afflicted and oppressed creatures of God are limited, hampered, and almost hindered, by troublesome and obstructive conditions, which require a strong hand to sweep them away, and substitute for them a generous and kind-hearted legislation.

The document then goes on to refer to the subjects which had occupied attention during the synod. That which takes the foremost place is the education of the poor, and the faithful are urged to make every possible effort to supply the want so much felt in this regard. In connexion with this subject, a special motive of grief is the great and perhaps growing negligence of parents in sending their children to Catholic schools—many allowing themselves to be "seduced by the advantages proposed to allure their children to heretical schools or to be carried away by the cry of education considered merely as a means of getting on in the world, and so do not perceive the evils of an erroneous, or appreciate the blessings of a sound, education." Then, as a means of rousing the poor from this apathy, it is suggested that "the pulpit, the confessional, the domestic tract, and casual conversation," should be brought to bear on this grave indifference. Clerical education is the next subject touched upon, and the great want of increased means for training clergy to supply the necessities now so keenly felt among the Catholic population was dwelt upon with much force. The Divorce Court is the next theme on which the synod had bestowed its attention. The war in Italy, in connexion with the Pope, is thus referred to:—

We cannot but fear that the waters which have been stirred up by such a tempest will long continue to heave and fret, and agitate with anxiety the tender heart of our supreme pastor. We have, indeed, all heard with edification of the tranquillity and resignation which he has displayed amidst the late trying occurrences, and how he devoted himself with unaltered countenance and unruffled mind to the arduous duties of his sublime office, while the tumults of war were almost within his frontiers, and the insults of insubordination almost within his gates. He had, indeed, been already a man of sorrow, one acquainted with grief; and we never feared his failing to preserve his soul in peace. But such a new and unmerited return of trials that seemed ended, so unexpected an interruption of a prosperity that had crowned his unwearied assiduity in his temporal administration, may easily undermine the strength of the most vigorous and most serene temperament. The reign of our beloved Pontiff is too precious to the Church, and its lengthened duration is too important to all his and her children, not to demand our instant and unceasing prayer for his health, his tranquillity of mind, the peace of his dominions, and that of the Church. Continue, therefore, dearly beloved brethren and children in Christ, to offer up your earnest supplications to the Father of mercies, that he will look down with affectionate compassion upon his suffering kingdom on earth, and that he will preserve, prosper, and exalt her Head, and the vicar of his beloved Son. We trust that this expression of our filial and dutiful feeling, when placed at the feet of the sovereign Pontiff, will be accepted by him, not only as our personal and united homage, but likewise as the tribute of that affectionate sympathy in which we are sure you join us.

The document concludes by entreating the faithful to hold fast the doctrines of the Church, and to remain her docile children:—

Above all, encourage every practice of piety and approved devotion; for these are the great safeguards of faith—far more than intellectual discussion, or abstruse investigations. Towards the most adorable Eucharist, and towards the Immaculate Mother of our Lord, we exhort you to entertain the most tender, as the most solid devotion, and to promote it in all who depend on you, or look up to you, with singular earnestness and untiring fervour.

The prayers of the faithful are asked by the pastor of each district for his Holiness, and for the Italian Church under its present trying difficulties, and a prayer is to be added to each mass for the same objects.

ITALY AND ROMANISM.

The following are extracts from an interesting letter written by the intelligent correspondent of the *Times* at Florence on the 22nd ult.:—

"The war between the Italian people and their clergy continues to rage with unabated fury. The Bishop of Reggio refused to lend his Cathedral for the celebration of a funeral service in honour of the Italian volunteers slain in the war of independence. He, again, would not allow a *Te Deum* to be sung in the same Basilica as a thanksgiving for the voted and accepted annexation of the Duchy of Modena to Piedmont. It was similar conduct on the part of the Bishop of Bergamo, as you have been told, that led to deplorable scenes of riot and violence (but not, as it has been slanderously added, of plunder) in that city, and exposed that prelate to some rough usage, which might have proved fatal to him, and, at any rate, caused no trifling damage to his episcopal abode. In Reggio the people behaved with greater patience, and came off with an easy and blameless victory. It so happened that there were in the diocess priests who dared in worldly matters to disagree from their spiritual superior. You know that 300 of these good shepherds were so keenly alive to the national feeling of their flock as to append their signatures to the petition which prayed for the dethronement of that doughty champion of the cause of 'Holy Faith,' Francis V. of Austrian Este. Some of these, it appears, offered the Church of San Prospero for the solemnization of those rites which were forbidden in the Cathedral. Henceforth, the *Duomo* has, by the common consent of the whole population, been left silent and deserted. The Bishop and his Canons may say mass to the rats and bats of their desolate minster; San Prospero is full day and night.

"These are trifling events, but big with momentous results. Woe to the Pope and to all his hierarchy if the Italians find that there may be a church for the people as there is one far the Princes! Woe to the unity of national Catholicism if there are clergymen who dare to raise aloft the banner even of mere political dissent!

"After all, I think there are wrong notions abroad as to the disposition of the Italian clergy and the submission of the people of the lower classes to the dictates of the Church. Religion in Italy has nothing in common with the disputatious and cavilling casuistry of France, or the ferocious bigotry of Spain, with the earnest submissiveness of German Papism, or with the militant fervour of English and Irish Romanism. The Italians, as a people, never had religious feuds; they were guiltless of sectarian persecution. The Lombard Republicans of the middle ages stoned the first inquisitors who were sent among them; they did that repeatedly, and in almost every town. The Milanese and Neapolitans drove the Spanish Holy Office from their walls, and withstood all the might of Charles V. and Philip II., who would have forced upon them the Dominican heretic-burners. The orders of Dominic and Loyola were of Spanish importation; they found but little support at first from the Popes themselves, and were always irreconcilably hateful to the people. Wherever you find a free Italian there is an ultra-Liberal Catholic. Venice and Savoy, the only national Governments in Italy, fought glorious battles against the Papacy, and only gave in when they saw themselves forsaken by narrowminded and pusillanimous Protestants. The persecutions of the Waldenses of the Alps were not the work of Savoy, but of the overbearing French ascendancy, to which the Amadeuses and the Emmanuels were, though reluctantly, compelled to bow in submission. At the time of the Swiss war of the Sonderbund the Italian Catholics of the Canton of Tessin were alone arrayed with the Protestants against their fellow-worshippers of the French and German stock. Since these Italian-Swiss were *frey-gelassen*, as the Germans have it, or erected into an independent canton in 1814, not a day has passed without a battle of the people and Government against their monks and their diocesans of Como and Milan. Since a constitution was given to Piedmont, in 1848, there has been open war between the flocks and their pastors, between Sardinia and Rome, in despite of all the intrigues and threats of France and Austria. Every revolutionary outbreak in any part of Italy from 1831 to 1859 has invariably been the signal for the instant expulsion of the Jesuits, and of all brotherhoods and sisterhoods suspected of connexion with them. The Italians are in dread of the carnal weapons of French and Austrian bayonets, and have no other fear. The Italian priest is a very different being from the men wearing the same cloth in France and Great Britain. You do not find here the marble brows, the pale square faces, the serious, sullen countenances, which haunt French confessional and pulpit. Italy gave birth to no Fenelons, no Bossuets or Xaviers. Out of 100 Italian ecclesiastics you hardly find one who is anything else than a "jolly priest." Humane and charitable they frequently are, capable of assiduous and even heroic devotion to their flock, by fits and starts, in time of great calamities; but their normal existence is one of habitual indolence and indulgence, of silly inanity and jocular frivolity. In the towns they are haunter of corner *cafés* and dingy apothecaries' shops. the country they are often sportsmen, bowl and players, always high livers, deep drinkers, and even noisy carousers. A clergyman who knows the ways of the world is above all things anxious to secure the reputation of a '*Prete delle legge.*' He never disguises his thorough contempt for the regular or monastic clergy, and professes an unaffected abomination of Jesuitism. He courts popularity by his laxity, and knows that penitents will flock to his confessional in proportion as he makes himself known for a spiritual director *dalla manica larga*, 'with the broad sleeve,'—viz., ready to swallow the camels, and the gnats too, of the sinners who kneel at his feet. He knows that if he is not too nice in the administration of spiritual law people will not be too eager to pry into his domestic arrangements—will not look into the mouth of his housemaid or housekeeper to know whether she be eighteen or eighty, and that they will pat his little 'nephew's' chubby cheeks, either with no remarks, or only with a nod and a wink, and a sly '*Filii presbyterorum sunt nepotes.*' The priest in Italy is almost without exception a man of no books. The missal is his Koran, the only volume he cares, and often is able, to read. One year's schooling is sufficient to turn a ploughboy into a mere 'mass priest.' Not one in a hundred clergymen in Italy is fit to address two words to his congregation, even in the coarsest *patois*. It is a religion of dumbshow and whispered prayers; any blunder in the priest's Latin is drowned by the peal of the organ. Italy has produced but few preachers, and those only of the Gavazzi style—mere pulpit-pounders, with the delivery of a strolling player and the action of a mountebank. This country yields no controversialists; they leave Fleuries to write ecclesiastical histories, Wisemans to publish the eulogies of the Popes. The only ascetic books printed in this century are the works of Manzoni and Pellico, laymen. The Propaganda is a nest of foreign priests; and the *Civittà Cattolica* is edited by d'Azeglio, who mistook his vocation."

Meetings of the Liberation Society.—After a short recess the staff of the Liberation Society have re-commenced active operations, with the intention of employing the interval between the present time and the assembling of Parliament in efforts to strengthen the society, by improved organisation and by raising the increased funds which, it is stated, will be needed for carrying Parliamentary work next session. Mr. Andrew, the society's agent for the northern district, has just visited Whitehaven, Cockermouth, Carlisle, and other places in that quarter. Mr. Kearley has been lecturing, and otherwise meeting the society's friends, at Christchurch, Blandford, Poole, and Weymouth. Mr. Oulton lectured at Saffron Walden on Friday last, being the night before a Church-rate was to be asked for. On Monday next Mr. Carvell Williams will commence a tour in Scotland, which will embrace meetings at Haddington, Hawick, Jedburgh, Galashiels, Kelso, Greenock, Kilmarnock, and Ayr. Next month some of the leading Yorkshire towns, and also Manchester, will be visited; and, in December, the West of England. "We invite," says the new number of the *Liberator*, "early communications from places where the visit of a deputation is

desired, as such results can be complied with much more readily now than a few months hence. A very vigorous Parliamentary campaign may be expected next session, and as the opponents of the Liberation Society are employing the recess to 'expose' its aims and proceedings, and to frighten State-Churchmen into resistance, we hope that there will be corresponding exertion on the other side to show how just and laudable the society's designs are, and to make adequate preparation for their promotion in Parliament."

The Voluntary Principle at Ross.—There is something very edifying in the spectacle of a highwayman, who has been long accustomed to depend for his income on mulcting the pockets of his neighbours, endeavouring to provide for himself in a more honourable manner. Such a spectacle is now presented in the picturesque town of Ross, where the members of the Established Church have just been forced into voluntaryism by the refusal of the parish to accept a rate for the salaries of the organist, sexton, and choir of the parish church. Their voluntaryism resembles the efforts of a child painfully learning its first lesson in locomotion. At a meeting of church-goers, held on the 16th instant, the difficulties of their new position were piteously bemoaned. The crowning obstacle is the refusal of the rector, who is Professor of Pastoral Theology in the University of Oxford, to subscribe to the fund; in which refusal, according to the statement of his curate, the rev. professor "acted from principle alone, which induced him to object to the voluntary principle." On this ground the committee appointed to collect for these expenses have felt themselves compelled to resign. One of the speakers justly remarked that "it would be humiliating if the Established Church could not do as well as the various Dissenting bodies in the town." What would be thought if a "Dissenting body" were to expect its minister to subscribe to its incidental expenses, and if the deacons should refuse to hold office but on that condition? We trust that Episcopalians are not all so wanting in self-reliance as the good folks of their denomination at Ross. Otherwise the position in which they are soon likely to be placed will be "humiliating" indeed!—*From a Correspondent.*

St. George's-in-the-East. — On Sunday the morning services passed off unmolested, both at the church of "SS. Saviour and Cross," Wellclose-square, and at the Iron Chapel, Calvert-street. But in the evening a vast crowd assembled, and Wellclose-square was densely thronged shortly after the service commenced. Owing, however, to the admirable arrangements of the police, those who wished to attend the service last evening at the church of "St. Saviour," as they call it in the placards, or the church of "SS. Saviour and Cross," as it it is called in the hymn-books used in the church, were enabled to do so without inconvenience. Two or three gentlemen connected with the church were posted at the gates, and, as the admission was by ticket, only such persons as the clergy of the church were sure would not act irreverently gained access to the edifice. The congregation numbered under 100. The service was conducted in the usual way by the Rev. Mr. Lowder, habited in his surplice, with university hood, assisted by the Rev. Edward Stewart, M.A., of St. Mary Magdalene, Munster-square, a church recently notorious owing to the use of incense in the course of the service there. All passed off quietly, and at the conclusion of the service, the benediction having been pronounced, the Rev. Mr. Lowder from the altar requested the congregation to keep their seats for a few moments. Having unrobed in the vestry, the Revs. Messrs. Lowder and Stewart went out first, followed by the congregation; and the police at the entrance had made excellent arrangements, by means of which the whole congregation passed out with a no further annoyance than a gentle hustle and a faint hiss. The square was crowded to excess with angry, noisy protesters; but although they followed Mr. Lowder to the Mission House with hissings and hootings, no one ventured to touch the reverend gentleman.

Religious Intelligence.

THE IRISH REVIVALS.

A good deal of controversy is going on relative to the moral and social effects of the revival in Ulster, and it is desirable for the sake of the truth that both sides should be heard. "J. C." is allowed to adduce in prominent type in the *Times* the following testimony on the subject. "The Rev. Charles Seaver, incumbent of St. John's, Belfast, states:—

In some places of worship the difficulty was to procure an attendance at all, even on Sabbath days; for some time the difficulty has been to persuade them to depart. There is no reaction, but a calm, serious attention to spiritual things.

In Ulster it has been ascertained that upwards of 20,000 Bibles have been issued during six months, being double the amount of the previous year. Nearly 300,000 religious books have been circulated by societies, immense quantities having been sold since the revival began. Mr. Seaver has printed a number of letters from different incumbents, all accepting the work as *supernatural*, and all admitting that *infranatural* elements are also present. Dr. Morgan, of the Irish Presbyterian Church, a man of singularly calm and chastened feeling, describes it—

As an extraordinary work of Divine grace. Thousands and tens of thousands throughout the province are gathering together in Divine ordinances, who were accustomed to meet only for worldly designs or sinful pastimes.

I may add another fresh testimony from the Bishop of Down and Connor:—

The annual number confirmed in one church averaged twenty-four. This year it reached 122, of whom 117 remained to partake of the Lord's Supper.

In another church the average number confirmed was ten; this year fifty-six.

Lord Roden says:—

I have seen the progress of this great work of revival—the drunken man become sober, the quarrelsome man docile, and the man who was a tyrant in his family become as a lamb. These are the fruits I have seen in those around me where I live. I see a love, a joy, a peace which was never seen in these districts before.

The great complaint which very many people have tortured into a disproof of anything good in the whole movement—the physiological manifestations—has been well met by Professor M'Cosh. Mind and body are closely united. What acts on the one powerfully affects the other. All that the bodily manifestations prove is, not the divinity of the work or the morality of it, but the depth and force of the impression, whatever its nature may be."

On Wednesday evening, Mr. Benjamin Scott, the Chamberlain of London, delivered a lecture embodying the results of his personal observations on the revival of religion in Ireland, to a crowded audience, in the large hall of the Young Men's Christian Association, Aldersgate-street. Mr. J. Watson occupied the chair. Mr. Scott's lecture was very much in accordance with the letter he has already published, of course more in detail. In the course of his remarks he said:—

The sneers of newspapers, under purely secular, Jesuit, or semi-Jesuit influence, only served the more to convince him of the holy origin of the work. It was objected, as bearing on the validity of the work, that dreams and visions in the night which had come true, were contrary to the idea of holiness. Now, dreams were spoken of in the Acts of the Apostles as signs of the last days. He was of opinion this was only a further proof of the authenticity of the work. As to the objection that some of the converted had had fits, was it strange that the body, the human body, should give way under the effect of a visitation of God's Holy Spirit. David fainted, and "was sick and fell on his face" under the influence of a Divine communication. They read of souls in Scripture being "pricked" in the heart, of "tremblings," and the conduct of some of the apostolic converts led to the supposition that they were "full of new wine." Monster meetings were objected to as contrary to the Divine workings; but Scripture spoke of "many cities running together" for spiritual purposes. He had seen no ranting or enthusiasm. Not one in ten of the converts was the subject of "fits" of any sort. The only observable feature in the meeting was increased solemnity in the congregation and earnestness in the minister.

We now turn to the other side of the account. The *Northern Whig*, taking as a basis certain criminal returns for August 1858 and August 1859, endeavours to show that the revivals, far from having been accompanied by a diminution, have been accompanied by an increase of offences against the law. It appears that during the four months preceding the revival, the number of cases brought before the magistrates fell to 2,761, while in the corresponding period in 1858 they were 2,890. The revivals began in May, and in the four months from May to August, both inclusive, the number of cases was no less than 3,939, while during the corresponding period in 1858 it was 3,457. It should also be remembered that in 1858 Belfast was as "riotous" as it is now "religious." A very large proportion of the cases come under the head of "drunk and disorderly."

"A Protestant Minister" gives expression in the *Daily News* to the following conclusions as the result of his observations:—"1. There is a revived interest in religion amongst the population, of gradual growth, and of anterior date to the hysterical developments. 2. There is also a parenthetical outward reformation of morals during the prevalence of the physical phenomena, which unhappily retrogrades as the latter become familiar. I fear the Chancellor of the Exchequer will not have to provide for the deficit in Excise, which one of your correspondents anticipates. 3. In most localities and families, the most hopeful symptoms of religious character—those which appear less to the casual visitor than to the settled pastor—are in the inverse ratio of the hysterical developments. 4. The physically affected are, in an overwhelming proportion, females and ignorant persons. 5. The physical 'phenomena' are numerous and acute, or limited and mild, in proportion to the nature of the instruction the subjects receive. 6. They all admit of explanation upon Archdeacon Stopford's data. 7. The supposed difficulty of explaining 'why they should, almost without exception, result in that state of living which is scripturally termed newness of life,' disappears when it can be affirmed, as I have no hesitation in doing, that, 'almost without exception,' they do not so result. 8. Many of the subjects of the delusion are worse than they were before; if spiritual pride and arrogance, self-righteousness, and a disposition to prefer their own inspirations to the teaching of the Bible, are symptoms. 9. A diseased state of mind has in some cases been induced, which threatens to become chronic; instances of insanity are by no means rare; and homes, once happy and industrious, have presented scenes at which any Christian heart would ache. 10. I never saw, and hope never to see again, the same manifestations of bitter persecution as have been exhibited throughout Ulster towards those who venture a doubt or a caution in regard of these extravagances. Denunciation, calumny, and sneer are the weapons with which those have been met whose desire for the advancement of true religion is not less sincere than that of their persecutors."

"A Clergyman in the Revival District in the North of Ireland" also says in the same journal:—"As for the mischief that has been wrought among the lower classes, my full belief is that a short time will prove that it is incalculable, and that the consequences on the somewhat excitable mind of an Irishman may be such as are little at present looked for. I have kept an exact list of all persons 'struck,' as it is termed, in this parish, and may truly say that I do not see any one in whom I can trace any real improvement in religion. They certainly read the Scriptures more, and talk Scripture more, and indulge more in irreverent comparisons, but I fear that this is all that can be said. One of my congregation, whom I believe to be quite sincere, has seen the 'Lamb's book of life,' in which, much to her distress, my name is not written, although hers is. But if I were to relate all the wonderful visions and revelations that I have heard, which grieve me to the very heart, I should trespass too much on your time. Suffice it to say, that the wildest visions of the *adolonata estatica* of whom the late Lord Shrewsbury wrote some years ago, which may be in the memory of some of your readers, are outdone by the Protestant *ἐνεργούμενοι* of the north of Ireland."

BRITISH MISSIONS.—THE REVIVALS IN IRELAND.

(From the *Leeds Mercury.*)

On Sunday, sermons were preached in East-parade, Queen-street, Salem, and Marshall-street Independent Chapels, morning and evening, by the Rev. Dr. Massie, secretary to the Irish Evangelical Society; Rev. J. H. Wilson, M.A., secretary to the Home Missionary Society; Rev. Isaac Watts, Rev. H. R. Reynolds, B.A., and the Rev. J. H. Morgan, in aid of the funds of the London Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society. In the afternoon of the same day, the Rev. Dr. Massie delivered an address in East-parade Chapel, on the Revivals of Religion in Ireland. There was a large congregation, and the subject, which was treated with great earnestness, excited the liveliest interest.

On Monday evening a public meeting was held in the school-room of East-parade Chapel, in behalf of the same societies, which were represented by the Rev. Dr. Massie, the Rev. J. H. Wilson, and the Rev. Isaac Watts. The Rev. H. R. Reynolds, presided.

The Rev. I. Watts, as the deputation from the Colonial Missionary Society, first addressed the meeting. He stated that the grants of the society were only in aid, as their great object was to establish in their colonies the principles of Independency, and they therefore worked on without any aid from the State. (Applause.) Commending the claims of the society to the support of the meeting, the rev. gentleman resumed his seat amidst applause.

The Chairman announced that the collections on the previous day had amounted to 100*l.* (of which 60*l.* were collected at East-parade), and that special contributions to the extent of 26*l.* had been made in aid of specific objects in connexion with the respective societies.

The Rev. Mr. Wilson next addressed the meeting in support of the Home Missionary Society. The society, he said, had been in existence forty years, and from statistics which had been carefully prepared by Dr. Massie, it was estimated that during that time 80,000 children had passed through their Sunday-schools, and that 20,000 had been received into their churches. They had also sold 20,000 Bibles, and distributed 20,000,000 tracts, and a society which had done that, he thought had done something to promote the work of God. (Hear, hear.) Many of the churches thus established had become self-sustaining. (Applause.) In accomplishing this great work they had spent 240,000*l.* (Hear, hear.) At present, their funds were not what they ought to be, and alluding to the great disproportion between the contributions of English Christians for foreign and home missions, he appealed to them to remove this stumbling-block, by increasing their contributions for home missions, and they might depend upon it that, if they did so, they would not subscribe less for foreign missions. (Hear, hear.)

The Rev. Dr. Massie supported the claims of the Irish Evangelical Society in an interesting speech. The society had stations at Youghall, Tralee, Limerick, Mallow, Maryborough, Ballinasloe, Castlebar, and Galway, and in the north of Ireland the work of revival had been commenced and carried on chiefly by the agents of the Irish Evangelical Society. In the province of Ulster, he believed he was within the mark when he said that ten times 10,000 converts had been made,—not of those who had been stricken, not of those added to the church by any sudden profession within the last six months, but of those who, in their closets, had been brought to the throne of grace. (Hear, hear.) He had endeavoured by correspondence and personal intercourse to look carefully into this work of revival in Ireland, and it was his sober, solemn conviction, that in almost every instance it was begun or had taken place in connexion with the young children of their schools. In Coleraine there was a school supported by the Honourable Irish Society, and when the work began the children in that school, numbering 100, might be seen on their knees everywhere, praying for God's mercy, and seeking to find peace through the blood of Christ. The same thing occurred in Derry and Armagh. He had a letter from a friend, Mr. Craig, who had visited one of those schools, and who said he had never witnessed

such a sight before. Within the school the children were all distressed about their souls; and, without, the parents of those who were absent were beseeching the ministers and their friends to go home and pray with their children. In that instance from thirty to forty children were brought to experience the work of grace within one week. He did not exclude the Presbyterians, or the Baptists, or even the Episcopalians, for though bishops and dignitaries might have looked askance, as at Armagh and Londonderry, God had broken through the phalanx and the partitions of the cathedral, and communicated His rich grace to the members and ministers of that Church. Nor did he exclude the Methodists, who had borne witness to this great work, but he believed he might say that in the eight or ten stations of the society from 3,000 to 4,000 persons had been converted to God. Their ministers had laboured night and day, until their bodies were prostrated, and their minds paralysed with over-exertion. The revival of religion was not confined to Ireland. Let them have it here—have it among themselves. By what means? By fervent prayer, by lonely meditation, by sorrow for neglect of duty, and a conviction of their shortcomings. Let them humble themselves before the mighty hand of God, and thus, the revival of religion in Ireland might become the revival of religion at home. (Hear, hear.) In conclusion, he appealed to their liberality to support those ministers in Ireland who were labouring for God. (Applause.)

The Chairman thanked the rev. gentlemen for their attendance and their speeches, and the collection having been made, the Doxology was sung, and the proceedings terminated. The collection amounted to 9*l*.

Princes-street Chapel, Norwich.—The Rev. Edward S. Prout, M.A., late of New College, has accepted a unanimous invitation from the church assembling in Princes-street Chapel, Norwich, to become co-pastor with the Rev. John Alexander.

Lecture by Mr. Sheridan Knowles.—Yesterday, this distinguished writer delivered a lecture, in the Music Hall, on "The Atonement." The body of the hall was occupied by a large and respectable audience. The lecture was characterised by considerable ability, and Mr. Knowles showed that he had paid a large amount of attention on the subject on which he treated.—*Belfast Banner.*

Erith. — Testimonial to a Minister. — On Thursday evening, after the service at Erith Congregational Church, the members and friends presented the Rev. Charles Gilbert, their minister, with a very elegant silver salver, as a small token of regard and esteem during the period he has laboured among them, and also for his exertions in causing the erection of their new and beautiful building for divine worship.

Valedictory Service at Ware.—On Monday evening, the 26th ult., an interesting missionary meeting was held at the old Independent chapel, Ware, when a numerous assembly met to bid a last farewell to the Rev. Robert Ricards, who, for the last nine years, has been pastor of the church, and is now about to leave England for Berbice. After a hymn had been sung and prayer been offered, addresses were delivered by Revs. Messrs. Hill, Leask, Smith, Wood, Edwards, and Spencer, who gave utterance to the great esteem in which Mr. Ricards is universally held, as well as to the deep sorrow that is felt at the loss of one who was the honoured pastor of many, and the warm friend of all. As a token of their affection and regard, his people had previously presented him with a purse of forty sovereigns and a handsome timepiece, bearing a touching and appropriate inscription, in which is expressed the strong attachment which they bear him, and the deep regret which they feel at his departure.—*From a Correspondent.*

Uppingham.—On Thursday week the Rev. R. Wilson, late of Lancashire Independent College, was ordained to the work of the ministry in the Independent chapel of this place. The afternoon service was commenced by reading and prayer, by the Rev. G. Bullock, of Weldon. The Rev. H. Martin, of Royston, gave a lucid exposition of denominational principles. The usual questions were asked by the Rev. R. W. M'All, of Leicester. The Rev. J. Jenkinson, of Oakham (Baptist), offered the ordination prayer, after which the Rev. Professor Newth, of Lancashire Independent College, gave an able and affectionate charge to the newly-ordained minister. The Rev. G. Nicholson, of Northampton, closed the service with prayer. After which the ministers and friends adjourned to the school-room, where tea was provided. The Rev. B. O. Bendall, of Stamford, preached a very suitable sermon to the people in the evening, There were besides present, Revs. I. Twidale, of Melton Mowbray, A. Murray, of Peterborough, T. Salisbury, of Borrowden (Baptist), and several others from the neighbourhoods, who took part in the services. The jubilee of the Sunday-school was celebrated on the following day.

Devizes.—The Independent chapel in this town having been closed for nine weeks while undergoing extensive repairs and improvements was re-opened for divine service on Friday last. In the afternoon about 200 friends took tea together in the Town Hall. After a vote of thanks to the mayor, G. W. Everett, Esq., for the use of the hall whilst the chapel had been closed had been passed, the pastor, the Rev. W. Kingsland, made a statment of the improvements which had been effected, and showed in what way the expense incurred was likely to be met. The Rev. H. M. Gunn then addressed the meeting, congratulating the church and congregation on what they had done, and expressing a hope that it would greatly promote their comfort and prosperity. The meeting then adjourned to the chapel, where an interesting and impressive service was held. The Rev. C. Williams (Wesleyan) conducted the devotional parts of the service. The Rev. H. M. Gunn gave an address, and narrated what he had witnessed on a recent visit to the scene of revival in Ireland; and an address was also given by the Rev. S. S. Pugh, Baptist minister, of Devizes. The sum expended on the improvements effected is about 250*l*. With the contributions already received, the collection of the evening, and the proceeds of the tea, which was furnished by the ladies of the church and congregation, about 200*l*. have been raised, and there is a reasonable prospect of the remaining 50*l*. being obtained in the course of a few months.

Presentation of a Clock to the Rev. Henry Allon.—We are glad to learn that the services of this able and eloquent preacher, so well known both on the platform and in the pulpit, are fully appreciated by those who have the benefit of his spiritual teachings. A superb clock may now be seen at Mr. Bennett's, watchmaker, 65, Cheapside, purchased of him by the subscriptions of the congregation of Union Chapel, for presentation to the rev. gentleman. The design consists of two fine bronze figures representing Science and Art, standing on a variegated green marble base, circled with a bronze wreath of flowers. In the tablet supporting the clock is embedded a bronze bas-relief symbolical of the Fine Arts. Under this is engraved the following inscription:—"Presented to the Rev. Henry Allon, Minister of Union Chapel, Islington, by the Church and Congregation assembling therein, as an expression of their high appreciation of his ministerial character and labours, their cordial esteem for him as a friend and pastor, and their confident hope that the blessing which has already crowned his efforts will be the earnest of still richer blessings in years to come. October, 1859."

Scarborough. — Bar Church Anniversary and Debt Extinction.—The anniversary services of the above church were held on Sunday, the 18th of September, and the following Tuesday. The Rev. Newman Hall, LL.B., preached on the Sunday to crowded audiences, and on the following Tuesday there was a large gathering of ministers, both from neighbouring and distant churches as well as of influential laymen, to celebrate the joyous event of the entire removal of the remaining debt, which last year amounted to about 1,200*l*. A public tea-meeting was held in the spacious school-room in the afternoon, which was thronged with interested friends, after which the persons present, with a large accession of others, met in the church at seven o'clock for a jubilistic celebration. The pastor, the Rev. R. Balgarnie, presided, surrounded by warmly interested friends. The service began with praise and prayer, which were repeated several times during the meeting. The pastor gave an interesting history of the church. It was stated that the members by whom he was called about eight years ago were only 19; that now, through the blessing of God, they had increased to 324; that the debt, on his commencing the pastorate, was about 3,000*l*.; that now, with the sums received and promised (including 100*l*. from Titus Salt, Esq., M.P.) it was entirely removed; and that henceforth the church could properly be called "God's house," as it was entirely and solely now devoted to him and to his people, and that man had no more claim upon it. The meeting was also addressed by the Rev. J. C. Potter, of Whitby, by whom the church was formed. T. E. Plint, Esq., then spoke in warmest terms of admiration of Mr. Balgarnie, the Rev. J. Earnshaw, and the Rev. J. Insull, who spoke of his affection to the pastor as a college friend. The Rev. Newman Hall, in a most impressive and eloquent speech, addressed the assembly on the great results of an undertaking in the originating of which he had from the first taken part.

APPEALS ON BEHALF OF VOLUNTARY EDUCATION.

TO THE MINISTERS AND MEMBERS OF THE CONGREGATIONAL BODY.

Congregational Board of Education,
The College, Homerton, London, N.E.

Dear Sir,—Allow us to call your attention to the present position of the educational question. Believing that our churches are able to take their share in the work of popular instruction, without accepting the aid or submitting to the control of the State, we have sought to promote this object by training young persons of decided piety for the profession of teaching—by assisting schools in destitute localities with grants of school materials—by introducing improved books and apparatus, supplied, through the depository, at reduced prices, and by establishing model and practising schools to illustrate the best methods of teaching, and to exhibit, in practical operation, the principles of voluntary and religious education. 358 teachers have satisfactorily completed their course of training; 86 schools have been aided; the depository has every year extended its operations, and the model schools, in which 700 children are taught, are nearly self-supporting.

We cannot, however, be indifferent to the injurious influence of the Government system on voluntary efforts, and to the strenuous exertions of various agencies which are seeking to undermine the independence of school committees, and to discourage free action*—proceedings which, if unchecked, will place the entire work of popular education under the control of the State. To resist the temptation of pecuniary aid, and to maintain in our churches a living interest in the training of the young, which will render schools adequate support and secure for them the watchful superintendence of the friends of education, is not an easy task; and in urging you to adhere to the principles our denomination has always held sacred, we are performing a duty which we should willingly decline if deep conscientious convictions did not render it impossible. You are, however, aware that no department of benevolent effort is free from difficulties—that the cause of God has usually been advanced by personal sacrifices, and that efforts by which Christian faith and liberality have been severely tried, and which have demanded absolute adherence to principle, and simple reliance on the Divine blessing, have most largely promoted the glory of God and the well-being of man. We submit, therefore, with confidence to your calm and thoughtful attention the following considerations in justification of the position we have taken; and we cherish the hope that you will not only resist all attempts to compromise your principles, but will enlist on behalf of voluntary education an energetic determination which will conquer temporary difficulties and preserve for that freedom of action—to which we are so largely indebted for the extent of our civil and religious liberties, and the influential position of our country—its proper share in the formation of public sentiment.

1. The condition of receiving aid under the minutes of council is, that religion be taught in the school and the Scriptures read. It may be any form of religion, but grants have been withheld where this condition was not complied with. Can we accept assistance on these terms without contravening the essential principle of Nonconformity, which asserts the independence of religion from State patronage and control? Can we sanction the subsidising all religious bodies in order to free ourselves from a trifling sacrifice? Can we afford to teach our people to relieve themselves of a part of their obligations without undermining the principles on which we rely for the maintenance of our religious institutions? "Religion is, with us, thrown for its support on the voluntary contributions of our people. We have adopted this principle, not from necessity, but from choice, regarding it as the divinely authorised method of sustaining the cause of Christ. In an important sense this is our strength. We are accustomed to make our appeal to this principle. We labour to create and augment the convictions of its obligation, and the habit of meeting the demands made upon us is the necessary means of rendering it efficient. Principles grow in power as they are put into exercise. Whatever indicates a want of confidence in the principle itself, or disturbs the habit of acting upon it, may insensibly be attended with far-reaching consequences affecting the whole of our religious arrangements, which we may live to deplore. In this view of the case the presentation of public money for the support of our schools comes before us in the form of a temptation, which a wise regard to our own interests, if no higher ground existed, should lead us firmly to resist."†

2. The religious element in a school mainly depends on the character and principles of the teacher. Can we, then, look without serious alarm on the arrangement now universally established, in connexion with the operations of Government, for supplying the future teachers of the young by means of pupil-teachers, who, at an age which precludes all guarantees of religious character, are destined to the profession of teaching, from which they can subsequently be excluded only by intellectual incapacity, or moral delinquency. One of the most serious evils of State Churches is, that they devolve sacred functions on persons who are strangers to the power of religion, and the adoption of this principle in connexion with the training of the young cannot fail to exert the same disastrous influence in the school which it has done in the church. Nor is it unworthy of serious consideration that the pupil-teacher system will exclude from an important sphere of usefulness the members of our churches, who would willingly engage in this work under the influence of the highest motives. This class of persons, among which, according to the statement of Canon Moseley, "the best schoolmasters have always been found," is now excluded from Government institutions, and the Congregational Board of Education alone offers to them the means of training, and the opportunity of exercising the profession of teaching.

3. The large and rapidly increasing expenditure of the Committee of Privy Council is giving to the

* Suitable caution is needed in reference to the visits of the agents or inspectors employed by institutions in connexion with the committee of council, who cannot be regarded as impartial judges of operations opposed to those it is their business to support, and whose notions of school management and methods of teaching, however adapted to schools in which pupil-teachers are employed, are altogether inapplicable to those in which this arrangement does not obtain. The recommendation of plans which increase expenditure beyond the resources of the school is to be viewed with suspicion, as it is undeniably the policy of Government agents so to increase the expense of sustaining the school as to create a necessity for State aid. The friends of voluntary education should entrust their schools only to those who sympathise with their views, and are prepared to carry out a system adapted to the peculiarities of a voluntary movement; and who, for the sake of their personal independence, and from deep convictions of what is right, are willing to encounter the difficulties incident to their position. Teachers with Government certificates, or parties intending to take them, have not unfrequently been introduced into schools, and as soon as they have established themselves, the question of placing the school under inspection has come before the committee in a form which has given to those who may be favourable to this course an undue advantage.

† Rev. John Kelly, Liverpool.

system a power which may well excite serious apprehension. From 20,000*l.*, voted in 1832, it has increased to 836,000*l.*, and the estimated rate of increase is 100,000*l.* annually. This sum is expended on the education of 821,000 children, or little more than one-fourth of the number who are expected to be brought under the action of public education, if the system be fully developed. The Vice-President therefore confirms the estimate of the late Chancellor of the Exchequer, that the cost of the present system will, if unchecked, reach *three millions*. At the commencement of the present educational controversy, the estimate of expenditure put forth by Edward Baines, Esq., M.P., was treated as an idle apprehension; but in this, as in all other questions bearing on the statistics of education, the result proves the scrupulous accuracy of the statements on which his arguments were based.* The importance of retrenchment in the administration of the public service, the dangers resulting from the amount of political patronage involved in the annual distribution of three millions, and the mischief which must result from rendering the educational profession stipendiary to the State, thus placing the teacher in a position of dependence inconsistent with the due exercise of political liberty, and that freedom of action which the functions of his office demand, justify the opposition we have felt it our duty to make against the Minutes of Council; and while leading statesmen are alarmed at the rapid growth of the Parliamentary grant, we may hope that the time is not distant when the community at large will arrive at the conclusion that education is properly the work of the people themselves. The appropriation of the amount expended in England, from 1839 to 1858, is—to the Church of England 2,385,427*l.*, to the British and Foreign School Society 324,985*l.*, to Wesleyan schools 173,570*l.*, to Roman Catholics, 129,890*l.* Thus, by far the larger portion of the educational grants have been obtained by the Church of England, whose schools for the most part are only open to those who accept the religious teaching of the Church, and are willing to attend the Sunday as well as day-school. We fully admit that those who contribute to the public revenue are entitled to share equally in the advantages offered by the State; but we deeply regret that the system of Popery should derive the means of extension from the Government of our country, that schools taught by the religious orders of this community should be publicly recognised and sustained; and with a conviction that the heaviest judgments are in store for every nation identifying itself with the Man of Sin, and aiding his designs, we cannot but hope that our churches will continue to witness against a system which aids all the varieties of religious creed, thus setting aside the supremacy of truth, and creating a precedent for bringing all forms of religious teaching under State pay.†

The Committee of Council on Education nominally exists "for the promotion of elementary education among the labouring and other poorer classes." Now, it is not to be disputed that a large number of Government schools, especially in large towns, are attended by the children of the skilled workmen and the smaller tradesmen, who are as able to educate their offspring as any class in the community, and that very many pupil-teachers, trained at a large public cost, avail themselves of a superior education to fit themselves for Government situations or mercantile pursuits. The last report furnishes evidence in proof of these statements. Mr. Arnold writes, "*Many* of my best schools are *mainly* recruited from a class of society in which parents exercise the same supervision over their children's proceedings as that which is generally exercised in the richer classes." Mr. Alderson writes, "In the schools which come under my inspection, situate in the larger towns, there is usually a considerable number of the children of what may be termed *the higher grade of tradesmen*, persons whose business is sufficiently flourishing and extensive for them to employ, in greater or less numbers, subordinate hands in its conduct." Mr. Alderson also writes of the schools in smaller towns, "One thing I have noticed as an incident of the majority of rural schools. Their first class consists *in most cases* of children whose parents are in thriving circumstances, and *rarely* of the children of labourers in any considerable numbers." Mr. Laurie writes, "This class, to a portion of which I am about to direct attention, is one of great social importance and numerical extent, while educationally it occupies the space between the ordinary public school and the so-called 'middle-class school.' I have to observe that a portion of this class obtains, from the conditions allowed, advantages to which it is *hardly entitled*; thereby *being the means, in the case of crowded schools, of excluding the very persons for whose instruction the school exists, and on whose account alone special grants, such as capitation, are given.*"

* Appendix A.

† The extent to which the Minutes of Council are made subservient to the propagation of Popery is indicated by the recent agitation of the ecclesiastical authorities of the Romish Church to upset the "Irish national system of education." That system has been a powerful instrument in their hands, but charmed with the ample resources and uncontrolled liberty obtained in England from the "Committee of Privy Council on Education," they now demand its abrogation, and the extension of "The Minutes of Privy Council" to Ireland. Time was when Protestant Dissenters consented to forego important privileges to check the power of Romanism in this country, and greatly has the spirit of Nonconformity changed if we can tolerate arrangements which identify the Government with the support of Popery, and by participating in the educational grant, render it impossible that we should protest against its injustice and impiety.

Is it fitting thus to relieve parents of a duty springing out of the relation in which they stand to their offspring, and not less obligatory than that of providing the means of their subsistence—which Scripture enforces in the clearest terms—and for which, in other grades of society, the largest sacrifices are generally made? Can we expect a community, thus aided in the discharge of its most sacred obligations, to make the sacrifices which the maintenance of the cause of God demands? "Is the nation, the majority of which is of the poorer classes, paying the larger proportion of taxation, to be taxed for the special benefit of persons who dishonestly evade their own responsibilities? Have those parents who can afford to pay—not to mention those parents who cannot—any claim whatever for the education of their children, at the public expense, in mathematics, French, Latin, drawing, physiology, astronomy, music, common things, and the other subjects which complete the qualifications of a teacher 'of elementary education for the children of the labouring and other poorer classes?'"* The tendency of the present system to break down the spirit of self-reliance by making the whole of the juvenile population pensioners of the State, cannot fail to prove detrimental to our national character. The marked distinction between the people of this and continental States, is due to the absence of that centralised system of government which has relieved individuals of their personal obligations, that their rulers may hold the power of forming public opinion. Recent legislation has advanced in this direction very considerably, and if the nation should learn from the failure of the educational project the importance of limiting the functions of Government, and of leaving to the people themselves what they are best competent to do, some compensation will be afforded for the mischiefs it has entailed.†

4. The *uncertainty* which attaches to the Minutes of Council renders them most objectionable. The Committee of Privy Council is a branch of the Executive almost uncontrolled in the exercise of its power, and the expenditure of its resources. From time to time minutes are issued seriously affecting the interests of schools, whose merits have never been submitted to public discussion, and to which the managers of schools are obliged to submit. Who that estimates correctly the vast interests involved in the training of the young, can regard such an arrangement as satisfactory? What security have those who accept the aid of the State, that regulations may not be brought into operation which may compel them either to abandon the school, or to tolerate arrangements to which they are strongly opposed?

Finally—What will be the result, if the present system should be allowed to absorb all schools, and the check of independent action should cease? We do not enter into the question, though we think it deserving of serious consideration, how far it is *right* for a few individuals to transfer to the Government, schools erected by voluntary subscriptions, and constituting for our denomination a valuable property; but no one can suppose that in the long run the interests of education will be advanced by the destruction of all competition; by the establishment, everywhere, of one stereotyped system of instruction; and by official inspection superseding the superintendence of the friends of education, whose care of the school is a valuable link between the richer and poorer classes of society. Is there no reason to apprehend that the acceptance of Government aid will dry up the sources of voluntary liberality, so that new pecuniary difficulties will arise, as embarrassing as those with which we have at present to contend,—necessitating the abandonment of the school, or new demands on the State, which in return for increased aid will require larger control?

We do not imagine or wish to create an impression that the maintenance of voluntary education is free from difficulties. But we do feel that Congregational churches have, in regard to this subject, a part to act, not inferior in importance to that which they have honourably taken in regard to other public questions—witnessing for important principles correctly estimated by comparatively few, pursuing their work in circumstances of great discouragement yet sustained by the conviction that they could not otherwise be faithful to the interests of liberty and truth.

The history of the Colonial churches furnishes a parallel case to the position we occupy in regard to popular education, and may serve as an encouragement in the prosecution of our work. In 1838, an Act was passed by the Legislative Council of New South Wales, by which Congregational Christians were entitled to aid from the Colonial treasury for the erection of their chapels, and the support of their ministers. Some of the brethren in the Colonies were disposed to avail themselves of the secular advantages conferred by the Act. By the Committee in London, the following resolution, drawn up by the Rev. Algernon Wells, was adopted:—

That this Committee fully appreciates those considerations which might seem favourable to the acceptance of aid by Congregational Christians from the Colonial Government, under the recent Act of Council in New South Wales—as, first, that the several leading and more numerous denominations of Christians being assisted on equal terms, there can be no material or extensive partiality in the conduct of the Government to any class of the people in this respect. Secondly—That the assistance granted by the Government being conditional upon certain efforts of the people, and proportioned to them, it would seem to be intended by this plan, that the voluntary system should be in a measure recognised and promoted. Thirdly—That little or no direct or material Government control or interference would, under this plan, be claimed over the congregations or ministers receiving aid from the public funds. Fourthly—That in the commencement of colonisation the settlers, comparatively scattered, and with but feeble resources, would seem to require, more than older and richer countries, the aid of Government in providing religious teachers and ordinances. And, fifthly—That any one denomination of Christians declining, under these circumstances, to receive assistance from Government, when all others were in acceptance of it, would be administering its affairs upon very unequal terms. Yet, this Committee affectionately advise all their Congregational brethren in the British Colonies to decline the pecuniary aid of their respective legislatures, and to sustain their religious interests and efforts solely by the voluntary contributions of the disciples of Christ; because, first, they are firmly persuaded that this is an ordinance of Christ, with which his people can, under no circumstances, have authority to dispense: because, secondly, their persuasion is equally strong, that whatever specious appearances of greater usefulness may seem at any time to attend a departure from the institutions of Christ than an adherence to them, expediency is not our guide, but the word of God; and it will be found in the issue our true policy, as it is our bounden duty, to adhere, at all times, to that infallible rule: thirdly, because to bear witness to the truth, under circumstances of worldly disadvantage, has ever been to the faithful disciples of Christ the true path of honour, influence, and usefulness: fourthly, because Colonies in which long-established exclusive interests, with the prejudices and parties of which they are the occasion, do not prevail, are precisely the communities most open to receive and sustain the free and simple institutes of the Christian religion, as taught in the New Testament. And this Committee offers this respectful and affectionate advice to their Congregational brethren in the British Colonies, under a full assurance that, in complying with it, they will secure the sympathy and awaken the energies of their brethren in the parent country on their behalf—obtain the approval and blessing of Christ—and bear a witness to the spirituality and liberty of the Christian church, for which future ages will venerate their memory. And, finally, this Committee can in faith commit all the interests of the church, in all times and places, to the care of Christ, in obedient adherence to his institutions.

This appeal decided the question. To the honour of the Colonial churches, then struggling with great difficulties, the proposal of the Government was rejected; their independence was secured by an act of great self-denial, and at the present time every church is free from the control of the State, and sustained by the resources of Christian willinghood. Thus they have gained a large amount of moral power in the rapidly increasing communities in which they are placed, and are exerting an influence which clearly indicates that the time is not distant when our Colonies will rejoice in the entire freedom of religion from State patronage and control. Had their course been otherwise, how different would have been the result! No witness for our distinctive principles would have existed, and in all probability the system of paying all varieties of religious creed would have been as firmly established in the British dependencies as the support of a particular creed in the mother-country. Shall we not emulate the example thus nobly set us, and, refusing the guidance of expediency, be resolved that as we have resisted other efforts to bring us into subjection to the secular power, this end shall not be reached by the insidious attempt to accomplish the object through our schools?

We leave this matter in your hands, believing that the importance of the question at issue warrants the earnest tone of our appeal, and trusting that you will be willing to render us your hearty assistance in the work in which we are engaged. To accomplish our object it is necessary that a deeper interest should be awakened in local efforts for the instruction of the young, and that the schools in connexion with our churches should be raised to the highest point of efficiency; that systematic means should be employed to encourage young persons of decided piety to adopt the profession of teaching as a sphere of great usefulness, and to qualify themselves for the work by a course of training; and that a more general support should be rendered to the Board in carrying on a work which extends over the whole country. A comparatively small annual contribution from all our churches would amply meet what is required to extend the sphere of its usefulness. Surely an annual congregational collection, and the enlistment of a few annual subscribers in every congregation cannot be impossible, and we think the urgency of the question at the present time may well justify an extraordinary effort.

The income of the Board precludes the possibility of employing an expensive machinery to augment

* *Nonconformist.*

† In reference to this subject the following remarks have appeared in a letter to the editor of the *Standard* daily newspaper:—"Earl Granville, the Lord President of the Committee of Council on Education, at a meeting of the British and Foreign School Society, speaking with reference to the disinclination of the officers of this institution, and of the female students under their direction, to spend any of their time in the practice of domestic economy and ordinary household work, said, 'It must be admitted that in many of the schools to which the British and Foreign School Society sent schoolmistresses, the parent looked for what they called a "liberal" education rather than for those things which might be taught at home.' Again, if any of your readers will consult the blue book for 1858-59 of the Committee of Council on Education, they will find that the authorities, not only of the British and Foreign Training School, but also of the Wesleyan Training School, of the training schools of the Scotch Established Church and of the Scotch Free Kirk, and of one of the Roman training schools, object, through their several inspectors, to any of the time of the young women under training being taken up with practical domestic work, on the plea either that the majority of the children who will be under their charge will come from families where the parents care only for intellectual education, or where the parents can afford to pay persons to assist them in the household work of the home; or in the case of the Romanists, on the plea that the young women are being instructed in the manufacture of ecclesiastical vestments, and of lace for use in the sanctuary. Surely it is not fair towards the heavily-taxed medical man, lawyer, clergyman, Presbyterian minister, or Dissenting preacher, with a small income—say just over 150*l.* per annum—or towards the small shopkeeper, or towards any person whose means limit him to a house at the rent of from 10*l.* to 50*l.* per annum, to lay on them any of the cost of the education of persons who are thus manifestly able to pay for it themselves, or any of the cost of training persons to be their instructors. The tax-payer may object to bear this burden without manifesting any want of sympathy with the really poor, or without withholding opportunities of receiving education in things necessary from any one in need of assistance."

its resources. We hope, therefore, that you will be willing to respond to this appeal, affording us, in the way you judge best, your kind co-operation, and to the extent of the means placed at our disposal, we shall be willing to render you every aid in our power. Other denominations are manifesting the greatest activity, and we must not be supine. To adopt the words recently uttered by the Bishop of London, "in no department can our energy be more blessed than in conducting the work of religious education; and whatever set of persons gains possession of the young in our schools will infallibly become the dominant body in the country in the days that are opening upon us."

We are, dear Sir (on behalf of the Board),

Yours truly,

S. Morley, Treasurer.
William Rutt, Hon. Secretary.
William J. Unwin, M.A., Principal of Homerton College.

VOLUNTARY SCHOOL ASSOCIATION.

The following circular has been issued by the committee of this society:—

7, Blomfield-street, Finsbury, E.C.,
September, 1859.

Dear Sir,—We venture earnestly to call your attention to the character and claims of the Voluntary School Association. The society has now been in existence for eleven years. The particular object to which it devotes itself is to sustain and encourage schools established on the Voluntary principle; and in which religious instruction, though of an unsectarian character, is imparted to the children.

The ample experience which the committee have had in administering the affairs of the association for eleven years, enables them to state that there are a large number of schools in various parts of the country that are placed in circumstances of extreme difficulty, not merely through the poverty and indifference of parents, but still more through the unfair competition to which they are exposed by means of Church and other schools, receiving aid from the Government. Every kind of inducement is employed to lure the children away, and to bring them under clerical influence. This is especially the case in rural districts where the population is sparse and poor, and where the influence to which we refer is very powerful. The consequence of all this is, that there is the utmost danger of schools conducted on the Voluntary principle becoming gradually extinct throughout the country. And can any true friend of liberty look without alarm at the prospect of seeing the popular education of this country brought entirely under the control of the Government? For it is a fact proved beyond all question, by the reports of the official inspectors themselves, that Government influence is encroaching more and more upon the schools which have sacrificed their independence by the acceptance of State aid.

To save such schools as are now conducted on another principle from being compelled to sacrifice their convictions to their necessities, and to aid in the establishment of similar schools elsewhere, are the objects which the Voluntary School Association seeks to accomplish; and we feel confident that comparatively small grants judiciously distributed will suffice to secure many most deserving schools from embarrassment, which might otherwise compel them to yield to the difficulties and seductions by which they are surrounded.

No pains are spared by the committee to investigate the claims of every case that is brought before them, and to obtain the attestation of respectable and impartial witnesses, before any grant is made. The present funds of the society are, however, wholly inadequate to meet all the deserving applications that are brought under their notice. In view of this circumstance, with a very deep conviction of the importance of the society's continued existence and operations, a few gentlemen have determined to make a special effort to maintain and extend its means of usefulness.

This they feel to be the more needful when they reflect on the heavy loss that they have sustained by the death of several of the earliest and most liberal friends of the association, including the late Joseph Sturge, who, at a recent meeting, only a few days prior to his decease, stated his increasing conviction of the soundness and importance of the views held by the association.

We beg therefore to invite your co-operation in this matter, fully assured that in no way can the liberality of the friends of voluntary religious education be more worthily expended than in supporting this valuable institution.

We subjoin a few extracts from letters received by the committee, tending to show the nature of the cases which it is intended more especially to meet.

We are, yours faithfully,

G. W. Alexander.	W. J. Unwin.
S. Morley.	W. Brock.
E. Baines.	J. Burnet.
W. Edwards.	H. Richard.
H. R. Ellington.	Jos. Barrett.

"The school here has been established five years, and during that period has been supported entirely by the children's pence and subscriptions of friends. These have hitherto been found adequate, though most strenuous efforts have been necessary. We find, however, that this year there will be a considerable deficit. This is a consequence of the persevering, and I fear, in some cases, unscrupulous efforts of the National School party, more especially directed by the curate of the church. I may observe that the National School is supported largely by Government grants. Every means have been tried to ruin our school—bribes, threats, Church influence, landlord influence, false accusations as to the religious character of the school, &c., &c. Still we carry on the school, and until compelled to give it up we shall not do so. We feel that our 'voluntary principle' is at stake. We are doing our utmost, and now confidently appeal to you to help us. We hope that you will not allow us to be crushed without an effort to save. An additional reason for the persevering opposition directed against us is no doubt found in our decided position as Dissenters. Our village has been notorious in the Anti-Church-rate contest. The friends here have defeated the rate party year after year, and on several occasions have suffered their goods to be seized. We have consequently no Church-rate now. This in an agricultural village is unpardonable."

"The grant is sufficiently large to relieve me of all fears for the school, and not so large as to render unnecessary the most strenuous efforts of our friends here."

"We are building (and intend to furnish) a cottage—25 feet by 15 feet out and out—as a residence for the schoolmistress. Mr. ——— has promised about 130*l.* for this object,—that is the whole cost. The congregation is raising by a weekly offering about 40*l.*, for the repair of the chapel, &c., in August next. This special outlay of 170*l.* this year makes it necessary for me to look beyond the congregation for the means of securing the desirable enlargement of the school-room. I estimate the outlay for the enlargement as proposed at about 50*l.*, towards which I can at present reckon—in cartage, labour, and money—upon about 20*l.* The last grant made to the school preserved it from being closed, and encouraged the people to support it as they had never done before, so that it now needs no help from without to meet current expenditure; and should your committee now kindly aid me in providing increased accommodation, I believe that the grant made will lead to a strenuous effort to open the new room free of debt."

"The Church people have lately built some splendid national schools, and the rector and his curates—all Puseyites—have used every possible means to deprive us of our children. They bought and bribed away forty of our scholars in three months. Our master resigned in despair, and we have now only a female teacher. Under these circumstances we feel that we must be up and doing. Our people have come forward zealously, and friends at a distance that know our circumstances have also liberally contributed. I need not say that a grant from your society will much encourage us."

"Since our commencement a Church school has been re-opened about a mile from us, and the Church party in our village have taken under their patronage a schoolmaster and a schoolmistress in opposition to us. At both places the pauper charge of one penny per week is adopted; the principles are High-Church, the spirit sectarian, and compulsion and bribery are both made to lend their aid. This, doubtless, is only for a time; though it tells against us, both as to numbers and finance, at present."

"The school is flourishing, and for a country place is well conducted. They have over sixty children in attendance. It is supported by the children's pence, and small subscriptions; but the people belong to a class which cannot afford to give much towards its support. The consequence is that Mr. —— is under the necessity of applying to your society for aid. He is eminently deserving of support. No effort has been spared by the Church party to oppose him, and a few years ago a school was established in the neighbourhood when it was not wanted, and was supported by Government aid, with a view to draw away the children from the Dissenters' school; but in this it has been unsuccessful. The majority of the people are Nonconformists, and of course they wish to have their children trained up in a school where they are not compelled to learn the Church catechism. The friends of the school do what they can, but their resources are small. About 5*l.* a year, in addition to what they have, would enable them to get on comfortably, and it would be aid well bestowed."

LORD JOHN RUSSELL ON REFORM AND FOREIGN POLICY.

The freedom of the city of Aberdeen was presented on Wednesday afternoon to Lord John Russell, in the new music-hall. The assembly numbered upwards of two thousand, including a large proportion of ladies. The Lord Provost (Webster) having in a brief speech presented the burgess-ticket to the distinguished guest of the evening,

Lord John Russell came forward, bearing the badge of citizenship in his hand, amid much cheering. Having acknowledged the honour conferred upon him, his lordship dwelt at some length on the question of reform. The substance of his remarks was that the true principle which should guide us in an amendment of the law of the representation of the people should be the choosing of the fittest individuals in the community for the privilege of the suffrage, and that this principle should be applied without endangering the stability of our time-honoured institutions. Some men, he said, indulged in the idea of a re-organisation of our political system; but he could not pretend to have either the capacity or the strength to undertake such a task. Passing to the consideration of foreign affairs, Lord John alluded to the French possession of Italy under the first Napoleon, to the dislike of French rule by the Lombards, and to the handing over by England and other powers, of Lombardy to the Austrians, and to the unquenchable aversion of the Lombards to Austrian domination. Admitting that a nation might so act as to endanger the welfare of adjoining countries, and that therefore intervention might, in some cases, be needful, he denied that the Italians had so acted as to justify foreign interference; and during their present partial emancipation, they had maintained the most perfect order.

Upon the contrary (his lordship continued) the people just emancipated, who have been subject to foreign rule for many years—who might have been expected to burst into some excess, possibly some outrage, against the persons who are most odious to them—have conducted their matters with perfect order, with such order as if they had been citizens of a country which had long been free. (Cheers.) Well, then, gentlemen, I say, though we can claim no credit for having enabled those people to assert their freedom—although we have been by-standers, and, I think for very good and sufficient reasons, have taken no part in the hostilities of this spring—yet I think we are bound to say—we do say and we have said—that against any interference of foreign force to prevent those people having their own government and conducting their affairs as they like, we do most loudly and solemnly protest. (Loud cheers.) Therefore, Gentlemen, be the terms of the treaty now negotiated what they may, if hereafter, consequent upon that treaty, there shall be that of which you have heard, no doubt, and which has been frequently talked of—if there shall be a Congress of the Powers of Europe—if it shall be the wish of those Powers which have taken part in those hostilities that in the final settlement of Italy and the acknowledgment of the different States belonging to it, the other Powers of Europe should take part in those consultations, we might assist only upon one condition—namely, that with respect to using foreign force in order to compel fulfilment of the conditions of peace, whatever they may be, so as to interfere with the right of the people of this country to manage their own concerns—that if such should be the object, or may be the result of such language, England may stand apart and take no part in such congress. (Applause.) But, Gentlemen, I feel convinced, and such is the language, not of one of those powers, but of both those powers, that whatever their opinions may be as to what has taken place—and the Austrian Government cannot be expected to approve of the resolution in Modena and Tuscany—yet I believe neither Power has any intention to interfere by force with the decision of those peoples. I think it a matter of great importance that it should be so, because that system (which is rather disguised than expressed by the phrase, the balance of power)—that system means that the different States shall be independent, that they shall manage their own concerns, and that no one State should have the preponderance in Europe, or dictate what should be the constitution, or what should be the internal government of the rest. And happy as we are in this country in independence long acquired, it is not only our interest, but I think it must be our wish, to see that every State in Europe, whether they prefer a system which we think not compatible with liberty, or whether they prefer a just and temperate system of representative monarchy, or whether they prefer any other form of government, provided they do not interfere with their neighbours—I think that the independence of the several States of Europe is an object which Great Britain ought to feel a sympathy and interest in. Be assured that, so far as I am concerned, while I have the honour to hold the seals of the Foreign-office, it shall be for no mean purpose, for no selfish interest, that I shall endeavour to use the name and influence and authority of Great Britain. The country holds high a beacon which may save the rest of the world. It is not for us to arrogate and dictate with respect to what they shall do, but it is our duty when we do speak to speak in the language of a free people, as the loyal and obedient subjects of a monarch who reigns in the affections of her people. (The noble lord resumed his seat amidst loud applause.)

The Provost then called for three cheers for the youngest citizen, and the proceedings terminated.

MR. WILSON, M.P., ON THE GOVERNMENT OF INDIA.

On Tuesday evening, Mr. James Wilson was entertained at a public dinner by his friends in the town of Hawick and neighbourhood. About seventy gentlemen sat down to dinner. Sir W. Scott, M.P., presided, and Mr. Paterson, chief magistrate of Hawick, occupied the vice-chair.

Mr. Wilson, in the course of his speech, after alluding to his approaching departure for India, said:—

I have great confidence that with industry, with attention, with determination, with single-mindedness to apply those principles which have been found to result so beneficially at home, we may, with the able aid and assistance of the local authorities in India, apply the same principles there ultimately with the same benefit. I am one of those who believe that what is right in one part of the world cannot be wrong in another. (Cheers.) I am one of those who believe in the universality of principle. I am one of those who believe that human nature is human nature all the world over. (Cheers.) I am one of those who believe that Englishmen must not, even in their vainglory and their strength, believe that because they are Englishmen they must trample over everybody else. (Hear, hear.) I am one of those who believe that kindness, generosity, and justice, exercised with a fair and firm hand, whatever the race may be, whatever the time may be, will produce the desired results. (Cheers.) I am one of those who believe that if we respect the feelings, and obligations, and deep convictions of those over whom Providence has appointed us to rule, we may draw them within the bonds of affection, and peace, and unity, and good citizenship. And if we can do that, then I say the charm of Indian finance is gone. (Cheers.) Why, what is the cause of your embarrassment in India? Four years ago your army expenditure was 11,000,000*l.* sterling; since that it has been 24,000,000*l.*; at the present moment it is 21,000,000*l.* If you cannot govern the country and keep the internal peace of the country for less than 21,000,000*l.*, then I say you must abandon it altogether. (Cheers.) There is no choice. England will not consent that the blood of Englishmen should be poured out, that English life should be endangered, that we should be exposed to these disasters in keeping a country on principles so ill suited to the habits, and manners, and feelings, or, if you will, prejudices, of the people—that less than 21,000,000*l.* sterling should not suffice to keep people in order.

Referring to the mutiny, he expressed his entire concurrence in the view taken by Sir John Lawrence, that its real cause was the wide-spread belief that our Government intended to make the people change their religion by force. In reality, there had been, as a general rule, strict neutrality; and he regarded perfect impartiality as the principle which ought to be acted upon. Mr. Wilson added:—

While I hope the Government of India will never fail to give every proper encouragement to the missionaries who go forth from this country, who are freely accepted by the natives—while they will never fail to give just and ample encouragement to the administration of the Christian religion in all its forms so far as Christians are concerned, yet I trust that neither public opinion

nor Government influence will ever be brought to bear in order, in the slightest degree, through Government influence or other force, to enforce those truths which we ourselves value so much, but which, in proportion as we value, we may be sure that they will make their way if they only have fair play. (Loud cheers.) I for one shall be glad to see that the English people resident in India will, by their example, continue to give to the natives a higher appreciation of the value of the true religion than that which they now possess. (Cheers.) I have alluded to this subject because at the bottom of our financial arrangements must lie every question of policy affecting the good and well-being of the country. (Hear, hear.) Unless you have the confidence of a people who are numbered by something like 200,000,000, and who are spread over a million and a-half of square acres —for these are the dimensions of your empire—unless you have the confidence of a people so circumstanced, I say there is no system of finance, there is no system of government, by which a handful of 50,000 or 60,000 Europeans can hope to keep the country. (Cheers.) You must believe that they are men like yourselves—that they have feelings and interests like yourselves. I, for one, believe—and I have the very best reason for believing—that if you pursue a policy of that kind, you may so far reduce that necessary expenditure of your army—that you may so far bring within narrow and reasonable limits that expenditure that, in the course of time, without having recourse to any very increased taxation you may, I hope, bring both ends to meet. Cheers.)

THE BUILDERS' STRIKE.

The arrangement proposed by the Masons' Association came to an untimely end, after a lengthened conference with the Masters' Committee. The proposition of the masons was to the effect that the men should give up the Nine Hours' Movement and the masters withdraw the declaration, work being then resumed as before. This, it is evident, was simply a return to the *status quo*. The masons added to their proposal a general assurance that if the masters "had any grievance to complain of," they would at any time be "happy to meet them" upon the points at issue, It turned out that these collateral questions involved the very differences on which the negotiations broke off. It was required on behalf of the masters that such rules, bye-laws, and practices of the Masons' Society "as should be declared by the President of the Board of Trade, or any retired Judge of her Majesty's Courts at Westminster, *to be contrary to the spirit of the law of the land*," should, in so far as they affected employers and operatives within the metropolitan limits, be revised or discontinued. This proposal the masons evaded. The masters then suggested a reference on the points in question to "some eminent impartial authority," adding this time that, in particular, all rules and practices should be removed which interfere with the *freedom of workmen*, or prevent members of trades' unions from working with other workmen." This proposition also the masons, by formal resolution, declined to entertain.

The operative masons have now commenced a stringent system of surveillance over the members of their own craft in the country, with the view to prevent them coming to London to fulfil the places of the men on strike. They have put emissaries on the track of agents of the masters who are beating the country for masons in Devonshire and other parts, and they have "scouts" at all the railway stations in the metropolis, watching the arrival of every train, and noting such of the passengers as appear to belong to their own order.

The Conference on Monday declared another dividend for the week of 4s. a man to the whole of the operatives still remaining on strike, and, as usual, 12s. killed and 8s. unskilled to each of the men who struck work at Messrs. Trollope's. The aggregate sum divided was 1,291*l.* 4s. among 6,240 men. The amount was 87*l.* less than that paid away on the previous week, and the recipients were fewer by 214. The result shows that, though the recipients of the fund are becoming less week by week, 6,240 men still continue firm in their refusal to work under the masters' declaration. It proves, however, that whereas 214 men appear to have found work last week, more than 500 did so in the week previous; in other words, that during the last week the men showed strikingly less signs of flinching than on the preceding one. The Conference has now extended its hostile operations into the country, and have "called off" from the country works many men employed by masters who enforce the declaration in town.

THE REVENUE.

The account for the quarter ended Friday last is generally favourable, although showing a small decrease compared with the corresponding quarter of last year. In customs there is an increase of nearly 160,000*l.*, attributable chiefly to tea, currants, wine, spirits and tobacco. On the item of sugar there is an apparent decrease, caused by payments made in June last under the impression of a probable addition to the duty. Excise shows an increase of upwards of 450,000*l.*, derived principally from spirits and malt, and indeed from every article excepting hops. Stamps are increased to the extent of more than 100,000*l.* from legacy and succession duties. A slight increase has taken place in land and assessed taxes, owing to the growth of the house-duty. In Income-tax there is a decrease of about 580,000*l.*, owing to the decline in the rate of duty, the additional rate having not yet, of course, affected the revenue. The Post-office income continues to increase. The augmentation this quarter is 35,000*l.* Crown lands, as usual, are almost stationary. The miscellaneous items present a falling off of nearly 191,000*l.*, the result of diminished receipts on the sale of old stores and other merely accidental causes. Thus, on the quarter, there is a gross increase on the principal sources of revenue of nearly 800,000*l.*, which is converted into an apparent decrease only, by the relief to the tax-payer in the reduction of the Income-tax.

The account for the year yields a general increase of about 800,000*l.*, notwithstanding the diminished receipts of more than 2,000,000*l.* from Income-tax. The real increase, therefore, would otherwise have been nearly 3,000,000*l.* The following are the items of increase derived from the same sources as those specified in the quarter's statement, with the addition of an increased receipt on the year from stamps on bankers' cheques :—

Customs (about)	£1,330,000
Excise	940,000
Stamps	260,000
Land and Assessed Taxes	52,000
Post-office	230,000
Crown Lands	4,600
Miscellaneous	157,000

Postscript.

Wednesday, October 5, 1859.

LATEST INTELLIGENCE.

PROCLAMATION OF THE TUSCAN GOVERNMENT.

The Tuscan *Monitore* publishes a proclamation, signed by all the Ministers, and dated the 29th ult., which, after recalling to mind by what means and after what events Victor Emmanuel has been elected King, not only by Tuscany, but also by Parma, Modena, and Romagna, and announcing that the King had *accepted* the Tuscan government, announces that until the King shall have entered actively into the exercise of his powers the Government of Tuscany shall be carried on in his name.

The war undertaken by Napoleon and Victor Emmanuel (says the proclamation) was undertaken to deliver Italy from Austrian dominion and to constitute Italian nationality. All the Italians were summoned to take advantage of the great opportunity, and the people of Central Italy hastened to arms. This co-operation in a war, not of conquest, but of national emancipation, has authorised the formation of the new kingdom of Italy, which the other European States may sanction by recognition, but whose legitimacy they cannot dispute.

Under the same date a decree has been issued, similar to that published at Bologna, enacting that all deeds are to be made out in the name of the King, and the Sardinian colours adopted. Provisionally the Tuscan flag will, however, be distinguished by a white lion in the upper corner of the green stripe.

By an order of the Tuscan Minister of the Interior of the 28th ult., the passport regulations are now considerably modified. It is no longer necessary to deposit one's passport at the frontier, nor to take out a *carte de sureté*; all that is required is to show one's passport on arriving, and to get it signed by the police before setting out.

PARIS, Oct. 4.

It is asserted that the Austrian Government has consented to reduce the debt of Lombardy to be borne by Piedmont from 400 millions to little more than half this sum.

General Changarnier has returned to Paris from Belgium.

Marshal Canrobert and Marshal the Duke of Magenta quitted Paris for Nancy and Lille to resume the command of their military districts.

VIENNA, Oct. 4.

The *Austrian Correspondence* states that there is in Vienna no paper of a semi-official character. The *Correspondence* also denies the reported wedding of a Prince of the Imperial house.

A telegram from Malta announces the arrival of the Panther with the Australian mails of the 18th of August.

There are rumours of an approaching movement of Neapolitan troops from the Abruzzi into the Papal States.

General Garibaldi has written to the Mayor of Cremona, requesting him to announce that he has caused a subscription to be opened for one million of francs to be employed in the purchase of muskets. The general himself has headed the subscription with 5,000 francs; and Marquis Trecchi, his adjutant, has subscribed 5,000 francs.

MR. WILSON AT LIVERPOOL AND MANCHESTER.

The Mayor of Liverpool gave a banquet on Monday night to a distinguished company, including the new Chancellor for India and Sir John Bowring. Mr. Wilson, in acknowledging the toast of "his health," said that in any measures he should advocate he should look to the permanent interest and well-being of India as he would to the interests and well-being of her Majesty's subjects in this country. He believed that good government and wise regulations would ultimately develope the vast and almost untold resources of India to an extent that would greatly add to the prosperity and welfare of this country, for the interests of both were, to an extent, identical.

A special meeting of the Cotton Supply Association was held yesterday afternoon, in the Mayor's Parlour at the Manchester Town Hall, to confer with the Right Hon. James Wilson previous to his departure for India. There were present—Mr. J. Cheetham, the chairman of the association, who presided; Mr. Bazley, M.P., Mr. H. Ashworth, Mr. E. Potter, Sir E. Armitage, the Mayor of Manchester, Mr. J. A. Turner, M.P., and other gentlemen of influence. The following resolution was moved by Mr. TURNER, M.P., seconded by the Mayor of ASHTON :—

That this association believes that India is capable of growing more cotton, and other products for export, than Great Britain consumes; and that to develope the agricultural resources of that dependency a fee-simple tenure of land is indispensable; public works, in roads, in aid of navigation and irrigation, and in docks and quays, are urgently required; and as past experience has proved such works to be reproductive and profitable, there is no question that, in conjunction with peace and economy, they would afford, by their promotion of agricultural industry, and by the extension of commerce, financial relief beyond any other expedient which can be suggested—hence this policy, which only can achieve permanent prosperity for India, is commended to the support of the Right Hon. James Wilson.

In the course of his speech Mr. WILSON said he thought it utterly impossible in the present or any probable future condition of India that India should become a place for the colonisation of Europeans, in the ordinary use of the term colonisation. He agreed with Sir John Lawrence that the profitable way by which Indian commerce can be developed, will be by the superintendence of Europeans, by the use of European capital, by the advice of Europeans, but not by the attempt of Europeans themselves to cultivate the land.

Previous to the above meeting, Mr. Wilson gave a reception to a deputation from Bradford, in Yorkshire, consisting of Mr. Foster, Mr. Whitworth, and another gentleman, representing the Bradford Chamber of Commerce, who sought an interview for a kindred object to the above, the supply of wool in connexion with India.

THE BUILDERS' STRIKE.

The usual weekly meeting of the Executive Committee of the Central Association of Employers was held yesterday at Radley's Hotel, instead of the Freemasons' Tavern, as on former occasions. The proceedings, as has been the case since the commencement of the contest, were conducted with closed doors, and lasted several hours. At the close we were informed that, as the employers had now nearly ten thousand workmen in all branches of the building trades at work under the declaration, they considered that this number, with the new accessories on which they confidently calculate, will be quite sufficient to enable them to carry on all the works required during the winter. They regret that the men should have been so obstinate, and feel for the suffering which it must entail upon their families, but have no intention whatever to alter their original determination and policy.

In the official communication sent by the masons' deputation last week of the result of the meeting at Wilcocke's Assembly-rooms, on Wednesday last, the deputation discreetly left the door open for future negotiations. After giving the resolution agreed to by the meeting, they add: "In conclusion we further beg to state that the operative masons intend to adhere to the terms of their letter of the 23rd inst., and again reiterate their intention of consulting with the master builders on their local bye-laws, at any time after the withdrawal of the 'declaration,' and further repudiate the idea of submitting any rules to any authority for consideration, believing that employers and employed are the only parties best adapted to mutually agree upon such a subject. The deputation from the masons who have waited upon the master builders wish to convey an expression of approbation for the gentlemanly and courteous manner they have been received throughout the protracted deliberation, and although matters have not yet arrived at an amicable conclusion, they are not without hope that the master builders will ultimately fall in with the negotiations the masons have already sent in."

The Royal Commissions to inquire into the late elections for Gloucester and Wakefield are both sitting.

THE REVIVAL MOVEMENT IN NEWCASTLE-ON-TYNE.—The revival movement appears to have taken a strong hold in Newcastle-on-Tyne, and neighbourhood, for, in addition to the large and exciting meetings that have been held in Brunswick-place Wesleyan Chapel, large meetings for prayer are being held in connexion with the United Presbyterian Churches, the United Methodist Churches, the English Presbyterian Churches, and other places of worship in the town. The clergy of the Church of England are also giving direction to the movement by preaching special sermons. On Sunday evening the Rev. Rowland East preached in St. Andrew's Church, and the Rev. Mr. Moncrieff in St. John's Church, to large congregations with that view. There is also a strong "religious awakening" in Shields and other neighbouring towns, where meetings are held nightly for prayer.

MARK-LANE.—THIS DAY.

A very limited supply of English wheat was shown here, this morning, and the general quality of the samples was inferior. The few fine wheats on offer sold steadily, at full prices; but all other kinds were very dull, at Monday's currency. There was no disposition shown to speculate in foreign wheat—the supply of which was good—yet late rates were supported. Floating cargoes of grain were steady. Fine barley realized extreme rates; but light samples were a dull inquiry. There was a moderate inquiry for malt, at previous quotations. The oat trade was very firm, and prices were rather on the advance. Both beans and peas, except white qualities of the latter, were dull, but not cheaper. Flour sold on former terms.

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TO CORRESPONDENTS.

"An Old Subscriber."—We have no room this week.

"A."—His letter is in type, but unavoidably postponed till next week.

The Nonconformist.

WEDNESDAY, OCTOBER 5, 1859.

SUMMARY.

The speech of Lord John Russell at Aberdeen, and the addresses of Mr. Wilson, the new Indian Chancellor of the Exchequer, at Hawick, Liverpool, and Manchester, have this week somewhat relieved the prevailing dulness in home politics. A great part of the remarks of our Foreign Minister on receiving the freedom of the city of Aberdeen were devoted to the European question of the day. If they are destitute of novelty it is because Lord John's Italian policy is clear, simple, and notorious. The Government of which he is a member will, he says, give no support to a Congress in which the right of Italy to self-government is not fully recognised—in other words such a diplomatic assembly ought only to give formal sanction to the declared wishes of the Central Italian States. There is no doubt that his lordship expresses the all but unanimous feeling of his fellow-countrymen. The hopeful tone of Lord John Russell is the more gratifying as it appears to be the result of personal conference with Sir J. Hudson, our zealous minister at Turin, who is now at Balmoral.

The course pursued by Mr. Wilson, before entering upon his new and important functions, promises satisfactory results. He is taking great pains to ascertain the views of those parties who are most interested in the development of Indian resources. The conferences he has held with the merchants of Liverpool and Manchester may not be in accordance with red-tapist principles, but it will enable him to proceed on his Indian mission with an entire knowledge of what is required by the British public. The difficulty will be to give effect to his sound views on finance and material progress among the antiquated authorities of our Eastern Empire.

The Italian drama increases in interest as it advances towards the *dénouement*. One obstacle that retarded the annexation movement in the States of Central Italy has this week been finally removed — the *Moniteur* has authoritatively declared that no French prince is a candidate for the vacant thrones. "Let us," said the Marquis d'Azeglio, the probable viceroy of the Duchies till their incorporation with Piedmont, in a recent speech at Milan, "Let us take the country which God has given us, and that country, Italy, will in the end be ours." In this spirit, united with a calm deliberation, his fellow-countrymen are now acting. In Tuscany and the Romagna, as well as Parma and Modena, the Government is carried on in the name of Victor Emmanuel. The Sardinian colours have been adopted, the Sardinian monetary system introduced, and the obstacles to free transit between the several States greatly modified. So resistless has been the progress made towards national unity, that the most sceptical observers are astonished, and declare that the union of these States under the crown of the King of Sardinia must already be regarded as a *fait accompli*. If the great work of national emancipation be interrupted, the danger is only likely to arise from the mercenaries of the Pope now quartered on the frontiers of his revolted province. Italy takes her stand as an independent nation, "which," as the Tuscan official journal says, "the other European States may sanction by recognition, but whose legitimacy they cannot dispute."

The Turkish plot, of which we have lately heard, turns out to be a vast conspiracy, not to assassinate the Sultan, but to depose an oligarchy which has monopolised power for some twenty years past, and to bring the corrupt administration somewhat into harmony with European ideas. It was proposed to seize the person of the Sultan and his Ministers, but only with the view of removing all obstacles to a new order of things modelled on constitutional government, with responsible Ministers and an elective Chamber, where no distinction of caste or religion should be acknowledged. The plot was discovered, and no doubt the ruling Pachas will take summary vengeance on its concoctors. A course of re-action will probably ensue which will terminate in insurrection, and a dismemberment of the Empire. "The sick man" is indeed in a bad way. Dissolution cannot apparently be long delayed. The Sultan's government is little better than a means for enabling the Sovereign to spend incredible sums upon his whims and lusts, and his Ministers to carve out for themselves immense fortunes.

There is happily no prospect of the two great Anglo-Saxon nations being involved in war to please the filibustering tendencies of General Harney. That official has entrenched himself on the island of San Juan, and bids defiance to the British authorities. The British Admiral, to his credit, declines to be provoked by the quarrelsome American, and awaits orders from home. The Washington Cabinet, apparently ashamed of their representative at Vancouver's Island, have sent General Scott to the Pacific with full power to settle the question in dispute. Till his arrival there is little fear of a collision. We have no doubt the forbearance of the British authorities on the spot will have contributed far more than a more active course to facilitate a satisfactory arrangement.

Sir George Grey has been re-appointed Governor of Cape Colony in obedience to the loudly-expressed wish of those who have felt the benefit of his rule. This prompt recognition of the right of the colonies to be consulted in the choice of their Governors is creditable to the Duke of Newcastle. Sir George returns to the Cape with augmented prestige, and with probably full permission to carry out his scheme of a federation of South African States, and to aid as far as possible the great enterprise of Dr. Livingstone in Eastern Africa, in which he is so deeply interested.

The venerable Rev. J. A. James, of Birmingham, has passed away from the scene of his life-long labours to the rest that remaineth for the people of God. For half a century past this zealous servant of his Divine Master has borne a prominent share in almost every religious and philanthropic enterprise, and built up for himself a reputation which outgrew all denominational distinctions, and has given him a place among the distinguished men of the day. The activity and usefulness of his career may be estimated from the outline given in another column. In Mr. James the Christian church has lost one of its most devoted members, and the town of Birmingham, an honoured and beloved citizen.

PARING DOWN EXPECTATIONS.

The tone adopted by Lord John Russell, in his speech at Aberdeen, in the few sentences he thought fit to devote to the question of Parliamentary Reform, was, certainly, anything but encouraging to the more forward section of his supporters. We shall not be justified, however, in attaching to it any serious importance. Reticence and moderation in touching, before a public assembly, upon a subject of domestic policy not yet settled, if, indeed, it has been discussed, in the Cabinet, are naturally to be looked for from a leading member of the Government. As Lord John, moreover, is more thoroughly committed on this question, than any of his colleagues, and as it seems probable enough that to him a leading part in framing the measure either has been or will be entrusted, he may well have felt himself bound by the heavier obligations not to compromise, by any premature utterances, those who will have to share his responsibility. Still, there were one or two well established landmarks up to which, one would have thought, it would have been safe enough for even him to advance. Lord John, by keeping far in the rear of them, and casting censure rather upon his Radical allies than his Conservative opponents, lays himself open to the suspicion that he is about to stumble over the same blunder which so often, of late years, has been his undoing—that, we mean, of adjusting his practical measures with a view, not so much of satisfying his friends, as of disarming his opponents.

We are bound to admit that, in the present state of public opinion, it would probably be found impossible to carry through both Houses any large, or, as we should deem it, adequate scheme of representative improvement. No popular sentiment has yet been created powerful enough to overbear the pressure of party, and, to some extent, corrupt influences—or, if such a sentiment exists, no appeal to it has yet awakened a suitable response. The last General Election indicated that nowhere was Parliamentary Reform dealt with as *the* question of the day, whether by electors or non-electors. No doubt, in a majority of cases, candidates pledged to more or less change in our machinery of representation, were returned, in some of them, too, after a severe struggle—but, it must have been evident to every thoughtful observer, that the Reform element was not the predominant one. Personal, local, sectional, pecuniary, or party considerations were in the ascendancy in almost every popular constituency, and, for the nonce, at least, excited far livelier feelings than the possible character of the next Reform Bill. There was no irresistible tide of public opinion—no quiet determination such as, noiseless but invincible, is sure to register its own strength on the statesman's mind—none of that enthusiasm which, like steam, even when kept down for awhile, excites a sense of danger. On the whole, the country's answer to Lord Derby's appeal can hardly be said to have placed Reform in a stronger position before the Legislature, either in respect of the number of votes, or in regard to the more earnest spirit of its friends. We are nearer the issue of the contest than we were, but only in point of time—we are at a greater distance from it than we were a twelvemonth ago, measuring the interval between us and it by the obstacles yet to be surmounted. In a word, we are all the weaker than we were then by the whole extent of hope which we have lost. We have discovered by trial that our latent power is less reliable than we had supposed it to be—at any rate, that whilst the surrounding atmosphere is what it is, that power cannot be brought to bear upon our object.

Whilst we feel bound, however, to admit our disappointment at the recent manifestations of public feeling, or, we might almost say, public indifference, on this head, we cannot regard them as indicative of a permanent retrogression. They proceed but from a temporary faintness. They may be pretty well accounted for by passing influences, without supposing that, as a people, our political liberality is oozing away. The Reform sentiment, just now so torpid that it cannot be roused from its slumberous inactivity, may be waked up, when we least expect it, by external circumstances. We see no necessity, therefore, for allowing it to be imposed upon by those who either fear or hate it. We deprecate the attempts now being made to reconcile the public mind to a trivial and ineffective measure. There are but two honest methods of proceeding in regard to the question of Parliamentary Reform—the first, that of adopting such changes, one by one, as commend themselves by their own obvious fitness, and of never regarding the matter as closed—the second, by deferring all action until an opportunity comes round of dealing with the question as a whole, and dealing with it then in a large and liberal spirit. Had our statesmen acted upon the former plan—that of doing a little repair every session, and doing it well, the country would, by this time, have got a perfectly safe, and a reasonably effective, representative machinery, and our political chiefs would have escaped the difficulty under which they now labour. But, having refused to amend the representation by successive improvements, on the plea that the question must be dealt with in a comprehensive way, it is too bad to meddle with it in a pettifogging spirit.

For our own part, we would rather wait three or four years longer, until the angel again descends to stir the waters, than force on an inadequate Reform Bill while the people care very little about Reform. It may be necessary for Lord John Russell and his colleagues to pare down expectations, and to pass a measure of some sort next session—but it is not by any means necessary for us to aid them in that attempt. We should like to see the question of organic change set at rest for awhile, if only it be set at rest in a worthy manner—but we see no necessity for disposing of it at once, if, in doing so, we shall be compelled to offer up on the altar of present expediency the greater part of our cherished convictions. New clothes may be wanted badly enough—but it is but doubtful policy to insist upon being measured for new clothes just when we are conscious of suffering from abnormal emaciation.

Whilst, therefore, we feel that Lord John Russell may vindicate his speech at Aberdeen, on grounds which mere officialism will recognise as tenable, we cannot but think that he would have done better as a statesman, had he taken far higher and more patriotic grounds. He might

have intimated that the question was far more one for the people than himself—but that having linked his own reputation with the progress of Reform, he would be party to no unworthy measure, even though the popular temper made the passing of it practicable. There was no need, at any rate, that he should strengthen the Conservative side—surely that is strong enough—and ridicule the aims of the extreme portion of his own party—surely they are not in such dangerous ascendancy that they must be snubbed down. But, as we have before intimated, this is Lord John's habit—he never yet stepped into office from the shoulders of his supporters, but his first work has been, to turn round and deluge them with cold water. We will not prejudge the forthcoming Cabinet measure—but if we were to conform our anticipations to Lord John Russell's utterances at Aberdeen, we should take it for granted that the Palmerston-Russell Ministry will give us nothing worth working for.

KOSSUTH AND NAPOLEON.

We have never had much faith in the policy of striking bargains with autocrats, or hunting with the lion. We own we were pained, but not altogether surprised, when we heard that the illustrious Liberator of Hungary and the famous author of the *coup d'état*, were dovetailing their respective plans, with a view to the humiliation of the House of Hapsburg. We were not surprised, we say, because we could, to some extent, imagine the determination of the Emperor not to be foiled in his contest with Austria, and we could appreciate the magnitude of the temptation which presented itself to Kossuth to seize a passing, even though it were a perilous, opportunity of delivering his country from bondage. But we were also pained, because we could hardly see how freedom and despotism could pull together in the same yoke, and because we feared that if there were any duplicity in the compact, Napoleon would be the gainer and Kossuth the victim. It was a hazardous game to play, on both sides. Had it been played out according to *programme*, there is no saying what might have been its issue. But it *was* a game, and with heavy stakes, in which dynastic ambition had the odds against honest patriotism.

Happily, Kossuth was alive to the danger, even while he ventured on encountering it. He played his part warily, as one who sees clearly enough before him the possibility of ruin, and who, therefore, secures for himself a way of retreat. The peace of Villafranca, "that thunderbolt from a clear sky," as he describes it, disappointed his hopes, but did not destroy his country. "I have the satisfaction to know," he writes, in a letter recently published, "that by not allowing myself to be influenced by promises, that by insisting on the guarantee of irretractible facts preliminary to my giving the signal for rising, I have preserved my country from great misfortunes for aims which were not our own, and have preserved its future uncompromised—intact." He tells us that he was particularly careful to warn his fellow-countrymen in exile not to be led away by impatience to throw up positions gained by their industry, before events justified him in calling upon them to stand forward. They acted on his wise admonition, and hence no harm has befallen them beyond the disappointment of their hopes. He had five battalions, consisting of upwards of 4,000 men, already organised, and in three weeks more would have had 25,000. The whole nation of Hungary, he assures us, "was united, ready, and resolved, as scarcely ever before." And it was stopped at the moment when stretching out the hand to pluck the ripe fruit of liberty. No wonder that the illustrious exile feels himself "older by ten years from the bitter pangs of disappointment."

Readily as Napoleon the Third threw Kossuth overboard as soon as it suited his purposes to make peace, he does not appear to have abandoned those soldiers who had taken service under him to the fate which menaced them. Kossuth insisted on a double stipulation for them—that of amnesty, and that of exemption from further Austrian military service. The Emperor was firm on this head, and Austria yielded—so that the gallant band, composed mainly of prisoners of war from the Hungarian regiments of Francis Joseph, are at liberty to return home, and, should Austria remain faithful to her stipulations, will gain rather than lose from the events which have befallen them. So far, good. The wisdom of the policy which prompted Napoleon to sheath his sword so suddenly, and at such an unanticipated moment, is a question we need not discuss. It was hardly to be expected, however, that when he was convinced of it he would defer the execution of his wishes on account of Hungary. His compact can hardly have extended beyond his own purposes. It served him to use Hungary, as against his antagonists—it promised to serve Hungary to be so used. He can hardly have pretended a serious concern to restore to the Hungarians their nationality. He would scarcely have been believed if he had made any such pretence. The understanding must have been one of convenience on both sides—and, unfortunately for Hungary, the Emperor's views of convenience underwent a sudden and rapid change.

Sorry should we be to say one word which could add to the poignancy of Kossuth's grief. We sympathise with him in his agony of disappointment. We admire and respect him none the less for his having failed. We are glad to hear him use the language of magnanimous resignation. We are touched even to the centre when he says, "Well, it is as it is, and must be borne. It shall be borne undespondingly, though not without grief." And we believe him when he declares, "I feel tranquil in my conscience that I have done the duty of an honest man, and of a good citizen, by not neglecting to try whether or not events might be turned, on a solid basis, to the profit of my native land." At the same time, we cannot profess either surprise at the issue, or indignation at the change of counsels which led to it. We are not by any means sure that the game would have been a successful one for Hungary, even if the peace of Villafranca had not been made. We doubt whether it would have equally benefited Italy. The revolt of Hungary would assuredly have drawn after it an European war. Germany would never have stood by and seen the Austrian Empire go to pieces. Russia would hardly have sanctioned a new development of the war, for the rehabilitation of subdued nationalities. And we deem it to have been a questionable chance, in case of hostilities having extended over the whole breadth of the continent, that, after rivers of blood had been shed, and immeasurable substance had been wasted, either nationality or liberty would have saved much from the conflagration.

But, although we never counted on truly beneficial results for Hungary from the transient alliance between Kossuth and Napoleon, we believe in the language of the former, "I have been confirmed, together with my nation, in the conviction that no great European question can ever receive its definitive solution without us; nor can Europe be brought to a settled condition without the rights and legitimate claims of Hungary being taken into due account." Such has been, for some time past, our fixed and unwavering faith. We have no trust in the permanency of conglomerate empires. We have no confidence in the perpetuity of faithless dynasties. No European system can rest long upon such a basis, at once so narrow, and so arbitrary. The day will come—it may be nearer than we suspect—when Hungary may reassert her national independence, and recover her constitutional freedom. We rejoice, at any rate, that she knows how to await it with dignity, and that she is not taught to worry herself to death by partial insurrections and fruitless conspiracies. In seeking to connect his country's destiny with great European movements, we judge Kossuth to be acting the part of a patriot statesman. We are only grieved that his first attempt in this line took so slightly into account the character and obvious purposes of the Sovereign with whom he made his compact, and that he was able to flatter himself into the hope that his country's ends were likely to be attained by joining hands with one from whom freedom never had received a single assurance which he did not subsequently, and for his own dynastic aims, renounce and destroy.

VOLUNTARY EDUCATION.

We have this week set apart a large portion of our space to the special appeals for increased support by the Congregational Board of Education and the Voluntary School Association. We trust that the cogent arguments thus presented will meet with that serious attention which is due to them. It is not to be concealed that, mainly in consequence of the enormous pecuniary resources wielded by the Committee of Council on Education, the position of the friends of Voluntary Education has become increasingly difficult. Many have given up the struggle as hopeless—others are almost fainting in the unequal conflict—and the remainder are only able to maintain their independence by great sacrifices. It is stated but too truly we fear, in one of the addresses alluded to, that there is the utmost danger of schools conducted on the Voluntary principle becoming gradually extinct throughout the country. Let the peril be looked fairly in the face, and we still hope that there remains enough of independence and liberality among the advocates of Voluntaryism in education, if not to retrieve their position, at least to maintain a vigorous and noble protest against a system which is destroying the self-reliant spirit of the people, and inundating the country with a class of school teachers, paid by the State, that are unfit to be entrusted with the training of the rising generation.

Apart from all denominational and religious claims, the Congregational Board and Voluntary School Association deserve support as the only central societies based upon the principle that parents should pay for the education of their children. They do not profess to provide education for the whole population, but they protest against the assumption that the working man in the receipt of good wages is to be made a State pauper. This ground appears to us unassailable. For the large class of children who, by reason of destitution or crime, are deprived of their responsible guardians, the State has already made provision in workhouse schools, reformatories, and industrial schools. What right has the working man earning his thirty shillings a week to claim a free education for his children, any more than the man whose industry yields him an income of 300*l.* a year? There are schools throughout the country adapted to the circumstances and means of each. In hundreds of cases the workman can as easily pay his school pence weekly as the middle-class man his pounds yearly. For every pound spent by the latter in debasing indulgences, such as intoxicating drinks, ten pounds are squandered by the former class. After deducting the 8,000 schools that are conducted under the inspection and by the aid of the Committee of Council, there are some 12,000 schools that have not yet submitted to that central authority. This fact, while encouraging the advocates of free education, is also a proof that the facilities of education are not deficient.

The protest of voluntary educationists is doubly necessary now that the Privy Council schools are being perverted from their original design. The Committee of Council on Education nominally exists "for the promotion of elementary education among the labouring and other poorer classes." But the evidence of the Government inspectors goes to prove that there is an increasing middle-class element in their schools, "excluding," says one of these officials, "the very persons for whose instruction the school exists, and on whose account alone special grants, such as capitation, are given." Mr. Arnold says in his report, "*Many* of my best schools are *mainly* recruited from a class of society in which parents exercise the same supervision over their children's proceedings as that which is generally exercised in the richer classes." Other official testimony of a similar nature is quoted by the Congregational Board, all tending to show that the public is yearly paying the cost of an increasing portion of the school instruction of the lower grade of our middle classes, and furnishing the means of destroying wholesome competition in education. Statesmen may well be disquieted at this unexpected but inevitable feature of the Privy Council system, and at the prospect of an additional expense to the community of 100,000*l.* per annum, which yield results so contrary to the original aim of the Education Grant.

Comparatively limited as is the sphere occupied by these voluntary societies, the cessation of their labours would in our view be nothing less than a public calamity. Weak as they are in a numerical and pecuniary sense, they are strong in moral influence and in the soundness of their cause. If they are allowed to fail through the supineness of their friends, the greatest obstacle will be removed out of the path of the Privy Council system, which is stereotyping education, paralysing local effort, and affording aid to every form of religious creed. The time is coming when the question will arise whether this machinery is not too costly to be continued. Voluntary educationists can then take part in the discussion with clean hands. They alone can consistently oppose the claims of the Irish Catholics to separate grants, for they deny nothing to Romanism but what they themselves repudiate.

It is lamentable that such appeals as have been published by the Congregational Board and Voluntary School Association should be necessary. They indicate a deplorable apathy on the part of voluntaries in the work of education. We believe it to be a fact that Congregationalists and Baptists have of late years greatly fallen behind in their zeal for popular instruction, and that their efforts are not on a par with those of other denominations. There are, no doubt, special discouragements in their path, but these might be surmounted if they manifested more disposition to make sacrifices for the principles they profess. It is justly remarked in one of the addresses given elsewhere, "that Congregational churches have, in regard to this subject, a part to act, not inferior in importance to that which they have honourably taken in regard to other public questions—witnessing for important principles correctly estimated by comparatively few, pursuing their work in circumstances of great discouragement, yet sustained by the conviction that they could not otherwise be faithful to the interests of liberty and truth."

DEATH OF THE REV. JOHN ANGELL JAMES.

We regret to announce the decease of this distinguished ornament of the Congregational body, and eminent servant of Christ. The sad event took place at his residence in the Hagley-road, Edgbaston, Birmingham, on Saturday morning last, at an early hour. Mr. James had for some time been tried by a painful complaint, and during the week preceding his death had been more than usually unwell; but, as he had been able to sit up, see friends, and partake of his meals to the last, his removal came upon his mourning people and the town of Birmingham, in which his entire pastorate (extending over more than fifty-four years) had been spent, by surprise. He had but half-an-hour's notice. The few closing days of his life were characterised by a serenity and elevation of Christian joy that triumphed over bodily weakness. No alarming symptoms appeared till eleven o'clock on Friday evening, and though for a few hours he suffered considerable uneasiness, the distress gradually abated, till, in a painless and quiet slumber, his prepared spirit tranquilly passed away to the world of eternal blessedness. Mr. James died in the seventy-fifth year of his age. On the Sunday morning previous to his decease he preached in the Edgbaston Congregational Chapel, from the words "The Common Salvation;" and, although the hand of time was evidently tracing dissolution upon him, yet he delivered a discourse marked by all his old eloquence, vigour of thought, and practical piety. He left the chapel that day, and never entered it more, though in the evening he was present as a hearer in Carr's-lane Chapel.

John Angell James was born at Blandford Forum, in the county of Dorset, on the 6th of June, 1785, and received his early education at Wareham, under the Rev. Robert Kell, subsequently the minister of the Old Meeting, Birmingham. After serving a short apprenticeship to a secular business, he yielded to that prompting of his heart for Christian usefulness which afterwards became the sacred passion of his life, and, to the advice of Dr. Bennett, gave himself to the ministry of the Gospel, and studied for that purpose at Gosport, under the able tutorship of the Rev. David Bogue, D.D. He had not fully completed his curriculum, and had preached only four times, when an invitation was sent him, in 1804, to supply the vacant pulpit at Carr's-lane Chapel. The youth of nineteen returned to college, and, after another year spent there, came back to Birmingham. After a probationary visit of a few weeks, he received an unanimous call to the pastoral office, to which he was ordained in the month of September, 1806. "At that time," says the *Birmingham Daily Post*, "Carr's-lane congregation was not the numerous, wealthy, and influential body it now is. It consisted of not more than 150 persons, and the church itself of only about forty members. The pulpit ministrations of the young minister for nearly seven years did not tend to increase the number of his hearers. Still he laboured on, heavy at heart for want of success, and sometimes resolving to seek another and more favourable sphere of action; but he persevered, and the result was the gathering of a congregation always needing an enlarged structure for worship, and a constant stream of prosperity attending all his ministerial efforts. It is impossible to conceive the closeness of the affection existing between Mr. James and his congregation. They were bound up together in the promotion of every good work—in education, missionary labour, in works of charity. They were mutually proud of each other. In such harmonious relationship Mr. James's life passed smoothly by, varied by incidents of chapel extension, the establishment of schools, the promotion of missionary enterprise, the publication of works, and occasionally by marks of special favour. Thus, in 1845, on completing the 40th year of his pastorate, the congregation, while congratulating him on the event, resolved to commemorate it by founding a scholarship in Spring-hill College, for the education of young men for the Christian ministry, to bear the name of John Angell James. This was the mode in which he wished presentations to himself to be applied. The last great incident in Mr. James's career was the jubilee services, commemorative of his having completed the fiftieth year of his ministry. Addresses were poured in upon him not only from his own church and congregation, and from the members of the numerous educational and philanthropic societies connected with it, but from the Independent body, from clergymen of the Church of England, from the Wesleyan Methodists, the Baptists, the Presbyterians, from the Directors of the London Missionary Society, the Committee of the London Tract Society, from the Tract Society at New York, from the Evangelical clergy in Philadelphia, and from others; his congregation presented him books, the most prominent among which was Bagster's noble Bible, with a magnificent silver vase, and a cheque for 500*l.*; and, in commemoration of the event, the foundation-stone was laid of the handsome edifice, the Congregational Chapel, Edgbaston. If there had been no single particle of vanity in that great heart of his, these honours showered down upon him by all men, of many modes of thinking, and of widely differing creeds, must have touched him deeply, as indeed they did, but only to prompt the utterance with even more than his wonted impassioned energy, "To thee, Lord, be all the glory." Although with that jubilee ovation his great public life almost ceased, he was an indefatigable and earnest worker. His leisure moments for a long series of years were occupied in sending out many works of eminent merit and of universal circulation. The publications which issued from his pen are very numerous, but none of them is so well or more universally known than his "Anxious Inquirer," which, next perhaps to the Bible and "The Pilgrim's Progress," has been more extensively read than any other work. Countless editions of it in the English language have been issued; into all the Continental tongues it has been translated, and thousands of copies sent out every year speak of the lasting and living interest in a very remarkable work. His last published discourse was the funeral sermon he delivered upon the death of his lamented friend Joseph Sturge. A man of Mr. James's energetic and active habits and of his practical mind had other and no less congenial occupations. In tract societies and in missionary associations he took a leading part. He contributed many works to the former, and in the latter was always busy. In the London Missionary Society especially he was deeply interested, and by that body was deputed to present the Bible to Williams, whose mission to the South Sea Islands is memorable in enterprise, and to Moffat, the father-in-law of Dr. Livingstone, whose labours in Africa are no less famous. China, however, was Mr. James's grand missionary field. The opening up of that vast land to the truths of Christianity was with him almost a passion. His special services for the promotion of his project to send a million copies of the New Testament among the disciples of Confucius, and which resulted in despatching more than two millions, are so recent that they cannot be forgotton. More recently still he published "God's Voice from China," the effect of which was a response from the public of 7,000*l.* or 8,000*l.* to the funds of the Missionary Society. There was, in fact, no end to his labours. He took a prominent part in the formation of the Bible Society and the Evangelical Alliance; he devoted much time to the prosperity of Spring-hill College, and, indeed, to all philanthropic works, and to all moral movements, he lent the inestimable aid of a fervid eloquence and indomitable personal energy."

"Mr. James's jubilee ministrations were, as has already been mentioned, celebrated by the erection of a handsome church, which his congregation fondly and proudly placed within a few yards of his dwelling. He lived to see it filled every Sunday; he lived long enough to see other congregations created from his parent church in Carr's-lane, for they abound in the district, just as do the schoolhouses which he helped to create, and the children whom he taught and led to the eternal way. During the latter years of his ministry Mr. James was relieved of the weightier duties of the pastorate by the association with him of the Rev. R. W. Dale, M.A., to whose affectionate sympathy and valuable services he took frequent opportunity of bearing emphatic testimony. Of late his mind had been greatly interested in the revivals of religion in America, Ireland, Wales, &c., and one of his latest and most fondly-cherished projects was a series of prayer-meetings in Birmingham, in which all denominations might unite with the clergy and laity of the Church of England in imploring the Divine blessing upon the churches. Before this plan could be matured, he has been called from a long, laborious, and honoured ministry to his Master's presence."

We make one or two extracts from the reflections of other journals on the character and career of this distinguished minister. The *Daily News* says:—

No Dissenting minister of the present century exercised an influence so wide as that of Mr. James beyond the limits of his own denomination. In learning and eloquence many have surpassed him; but his charity and piety made him loved and revered wherever he was personally known, and his practical writings carried his name all over the world.

The *Record* remarks:—

For many years the warmth of his early zeal in behalf of Dissenting principles had been mellowed and modified by an enlarged Christian charity; so that, while he continued an unfaltering adherent of Independency, there existed between him and many of the clergy of Birmingham a close and affectionate friendship. As a public speaker he was remarkably effective—his language being admirably chosen and fluent. Possessed of remarkable power of pathos and playfulness, he rose frequently to a high standard of eloquence.

The following is from *Aris's Birmingham Gazette*:—

The power which he possessed over the Christian public is to be attributed not only to his indefatigable labours for the well-being of his fellow-creatures, but to that catholicity and largeness of heart which led him to identify himself with the good and the holy of all denominations. While many noble qualities entitle him to our esteem as a Christian, a minister, a patriot, and a philanthropist—it was in the intimacy of Christian friendship and in the privacy of domestic life that his character shone forth in its gentleness and most attractive loveliness. Yet its chief power lay in the conviction of all with whom he had intercourse, that whatever were the public or private excellences which he possessed, they sprang from the source of a hidden and divine life, sustained by constant and sublime fellowship with the Father of Spirits.

Two drinking fountains of white marble are being fixed up under the portico of the British Museum—one on either side of the doorway.

Foreign and Colonial.

FRANCE.

The *Moniteur* of Wednesday contains the following:—"Foreign journals have asserted that the solution of the affairs of Italy has been impeded by the desire of the Emperor to found a kingdom for a prince of his house. Such reports do not require refutation. It is enough, without speaking of the engagements of Villafranca, to refer to the acts and words of the Emperor before and since that date."

The Imperial Court will quit Biarritz on the 10th inst., and leave Bayonne for Bordeaux on the 11th. After a sojourn of forty-eight hours in Bordeaux they will leave for Paris, where they are expected to arrive on the 14th inst.

The Marquis Tanay de Nerli, Minister of the Grand Duke of Tuscany at the Court of the Tuileries, has returned to Paris, and is said to be the bearer of another communication from Ferdinand IV. to the Emperor of the French.

Letters from the provinces in France confirm the report of the general armament of the coasts and ports. Government has purchased land, at a very high price, on the provincial coasts, for the purpose of erecting fortifications. At Boulogne a floating battery is to be constructed without sails, navigated by steam, and armed with rifled guns.

The army of Italy will winter in the Peninsula. General Ulloa and M. Montanelli have arrived in Paris from Florence.

Lord Cowley left for Biarritz on Sunday, it is asserted, in order to arrange with Count Walewski for the joint expedition to China.

The French Government is awaiting further information from China, before deciding the force of the expedition to be sent out.

Up to the commencement of last August no treaty had been signed between France and Cochin China.

The bishops appear to have received orders from Rome to make a lachrymose and at the same time bullying demonstration on behalf of the Pope's temporalities. The bishops of Arras, Algiers, and Poitiers have already "pronounced." The latter says he has had the "melancholy courage" to read almost all the libels that have been written against the Pontifical Government, and he does not hesitate to say that their malice only renders the more manifest and conspicuous the great superiority of the Roman institutions over the rickety inventions of modern times.

CENTRAL ITALY.

PROGRESS OF ANNEXATION.

The Savoy cross and Sardinian standard have been hoisted on the old Palace at Florence.

A public proclamation of the Provisional Government has been posted up, announcing that from the 1st inst. forward all Government powers will be exercised in the name of Victor Emmanuel, the King chosen by the people. Another proclamation announces the adoption of the monetary system of Sardinia, and that in future the coinage of Tuscany will bear the effigy of Victor Emmanuel.

The Government of Tuscany has issued a decree ordering that all judgments pronounced by the tribunals of Sardinia, Parma, Modena, and the Romagna, and all authentic deeds signed in those countries, shall receive legal execution in Tuscany. By another decree, all the corps of the National Guard are to have rifle practice during the months of October and November. A third decree orders the immediate formation of the communal electoral lists, and convokes the electoral colleges for the 29th of October, in order to elect their municipal authorities. A fourth enacts that the military uniform of Tuscany shall be the same as the Piedmontese, except in the collar, facings, and buttons.

The Dictator of Parma has issued a decree enacting that the oath of fidelity to Victor Emmanuel is to be worded as follows:—"I swear to be faithful to his Majesty King Victor Emmanuel II. and his successors, to observe the constitution and the laws of the State, and to exercise my functions with the sole view of promoting the welfare of the King and country."

The following letter has been addressed by Baron Ricasoli, the Prime Minister of Tuscany, to a friend who urged him to prepare a strong reply to the late article in the *Moniteur*:—

Sir,—I thank you for the advice you give me in your yesterday's note. I am happy to assure you that from the moment I was put at the head of the Tuscan Government I never had one moment either of uncertainty or weakness. Uncertainty cannot abide with a man who proposes to himself a complete political design, and fulfils it upon a persevering system, every part of which tends to the fulfilment of the whole. Weakness finds no room in the heart of one who asks for and accepts nothing from his country in return for the sacrifices he is ready fearlessly to make for its sake. I think I am not mistaken if I say that the cause of Italy owes the present height it has reached to the clear political programme, to the uprightness and strength of mind, by which the Tuscan Government has so far distinguished itself. I feel assured, and all may feel assured, that neither this Government, nor those of Modena and Bologna, nor that of the King elect, nor the Italian people, will fail in their intent to constitute that strong kingdom, which is a universal want, and which alone may enable all of us to call ourselves Italians, as Italy may only in that event be said to exist. This, which is our wish, must needs also be the wish of Europe, for Europe may never hope for peace till it becomes an acknowledged fact that "there is an Italy."—Ricasoli.

A despatch from Bologna of the 2nd inst., says:—"A decree of the Provisional Government, published to-day, states that in future every public act shall be headed thus:—'Under the reign of his Majesty the King Victor Emmanuel,' &c., &c. Other decrees have also been published concerning the oath to the King and the fundamental laws of the country. This morning the arms of Savoy were placed on all the public buildings, and on this occasion a religious festival took place. A 'Te Deum' was performed in the Church of St. Petronia, at which all the authorities and an immense crowd were present. General Garibaldi and the Marquis de Pepoli have been received with great enthusiasm by the people. The same festivals have taken place throughout the Romagna."

A Turin correspondent of the *Daily News* writes:—"In each of the Duchies, and in Romagna, the assemblies will be convened in order to proceed to the election of a regent in the name of Victor Emmanuel. All the four assemblies will elect the same person, and he will be the Prince Eugene di Carignano, the King's cousin. This being officially made known to the Piedmontese Government, the latter will consent to the Prince assuming the charge imposed upon him."

A Turin letter says:—"An interview has taken place between the Dictator Farini and Baron Ricasoli, head of the Tuscan government, at Viligara, on the frontiers of Romagna and Tuscany. The object of this interview was to determine in concert what measures were best calculated to make the union with Piedmont a *fait accompli* as soon as possible. It was decided that the four provinces should elect a regent to govern them all, in the name of Victor Emmanuel. I have even heard the name of the future regent, but do not think proper to mention it, for reasons you will readily understand." [The name probably is d'Azeglio.]

PROCLAMATIONS OF FANTI AND GARIBALDI.

General Fanti has issued the following order of the day to the army of the League of Central Italy:—

Having been appointed by your Governments commander-in-Chief of the military forces of the League, I confidently hope that with your co-operation I shall not disappoint the expectations of our common country. Devotion to our flag, faith in our good right, and perseverance in our constant aim, will most assuredly lead to the triumph of our independence. The sublime genius who sways the destinies of the powerful and friendly French nation, has told you to be to-day only soldiers; and the first soldier of Italy, our king and chief, Victor Emmanuel II., advises you to be united and patient. Discipline, subordination, and study, are recommended to you by him who has now the honour of addressing you. Let every man work without ceasing, so that all may be ready for the struggle which will achieve our independence. Some of you are intrepidly watching a frontier which, under the circumstances of the moment, we cannot cross; but we shall shortly be all in arms, and ready to rush to the spot of danger if the enemy should dare to attack that frontier.

I require from you all implicit obedience; my pretensions to exact this from you are (besides my commission as Commander-in-Chief) founded upon my long military career, and my unbounded and unchangeable love for Italy. The military self-denial which I ask of you is the virtue of great souls; it is sublime because it is the symbol of honour; he who departs from it is unworthy to wear the soldier's glorious uniform.

The tricoloured flag of the old cross of Savoy, which guided the Italian armies through the glorious trials of past days, and which now floats gaily in the face of Austrian opposition, will precede us with the same good fortune in those new battles which will once and for ever free Italy from the foreigner.

The Lieutenant-General,
MANFREDI FANTI.

Garibaldi, on arriving at Ravenna, issued the following proclamation to the youth of Italy, calling upon them to take arms and rally to his standard:—

Italians,—Those sons of Italy who put the Austrians to flight in the plains of Lombardy, and bravely revenged the insults of years, are now at Ravenna. Rush to join them, all you young men who would emulate their value, and swear with me never to lay down your arms till you have secured your independence. I rely on your manly feelings not to allow us who are engaged in the enterprise which must decide the fate of our noble country, to be an insufficient number. At Bologna, Ferrara, and Forli, there are officers commissioned to collect volunteers, and to send them to Ravenna, where they will be definitively organised.

Ravenna, Sept. 22. J. GARIBALDI.

THE PAPAL AND ITALIAN ARMIES.

A letter from Florence gives some particulars of the Papal force on the frontier:—

Austrians and Bavarians figure chiefly amongst the new recruits who arrive by sea at Ancona, whilst Swiss from the disbanded Neapolitan regiments swell the depot in the capital. Of these latter, detachments are continually being forwarded to the frontiers of Tuscany and Romagna as fast as they can be supplied with uniforms, but they do not appear to meet with any friendly receptions from the inhabitants of the towns through which they march, although each detachment is usually protected by an escort of gendarmes, which precaution has the additional advantage of being a check upon desertion. The Papal force at Pesaro is now between 5,000 and 6,000 men. At Ancona the supply of rations contracted for this month was 150,000, answering to a force of 5,000 men; but for the ensuing month 200,000 rations have been ordered, which shows an increase in the garrison of about 2,000 men. The recent negotiations for a supply of Spanish troops to support the authority of his Holiness throughout his dominions have proved a signal failure, and the First Secretary of the Spanish Embassy, Signor Arnao, has been recalled from his post after a residence of thirty years in the Eternal City, as is affirmed, for the part he took in forwarding this plan.

The correspondent of the *Daily News* asserts that the armaments of Central Italy have been incorrectly stated by French and German journals. From what he saw himself both at Modena and at Parma, he has reason to believe that the army of the League, which is now under the orders of General Fanti, is not far short of 32,000 good fighting men.

The *Morning Herald's* Paris correspondent says the Duke of Modena is at the head of 10,000 Austrian troops, backed by 5,000 more under the Grand Duke of Tuscany. Kalbermatten has collected some 10,000 men, of whom about one-third are Croats and the remainder Swiss, and he has gone to Vienna, it is said, to organise a plan of attack against Fanti's army of Central Italy, now concentrated round Rimini, whilst the Archduke's would operate from the north. Piedmont is also eagerly preparing for the fray.

The Dictator of Modena has given orders for the purchase of several thousand Minié rifles, and also of the horses of the Piedmontese cavalry that have been reformed.

THE PAPAL STATES.

A despatch from Rome, dated Saturday, says:—"It is asserted that his Holiness the Pope, on obtaining knowledge of the answer of the King of Sardinia to the deputation of the National Assembly of Bologna, had given orders that the Count Vittorio de la Minerva, Minister of Sardinia at Rome, should receive his passports."

The *Monitore* of Bologna publishes a letter from the Supérieure of the Convent of Verrucchio, who declares that she has never seen a single soldier enter that building. This letter is signed "Fortunata Rinaldini," and legalised by "Pepoli." This declaration refers to a statement made by the clerical party that the soldiers of the insurgents had entered the convent and ill-treated the nuns.

It is said that the Pope contemplates abandoning Rome and again taking refuge at Gaeta.

The garrison of Ancona has been reinforced.

Advices from Rome to the 27th ult. announce the arrival there of the Austrian Minister, Baron Bach, who had an audience of the Pope on the 25th ult.

On the 26th, the Sacred College met, and appointed seventeen bishops. In the annual allocution of the Pope, his Holiness alludes to the National Assembly of Bologna, and refers to the censure expressed by that Assembly against the Papal Government. In conclusion, his Holiness expresses a hope that the Romagnese will return to their allegiance to the Holy See.

Monsignore Chigi, the Nuncio in Bavaria, arrived in Rome on the 15th. He had gone through Paris, and had a conference with Count Walewski, and so was able to be the bearer of cheering news to the Pope.

PIEDMONT AND LOMBARDY.

A Turin letter gives an analysis of a circular note addressed to the great European powers by the Sardinian Minister of Foreign Affairs. M. Dabormida shows that the annexation of the States of Central Italy to Sardinia is a legal act which cannot disturb the balance of power in Europe, and ought not to give offence to any nation. He maintains that to realise the wishes of the Italians would be to strengthen the monarchical principle, because it would free the Peninsula from a permanent cause of revolutions. Continuing his argument, he shows that the Princes cannot possibly be restored without Austrian help, and that to allow Austria to use force in their favour would be to re-establish that very state of things which led to the late war, and would inevitably produce new complications. He therefore calls upon the Great Powers to sanction the changes made by the public voice of Central Italy.

The *Times* Turin correspondent complains of the general apathy at that capital. "It is as if with Cavour all activity and decision had left the Government. No effort is made to develope the military resources of the country." Three months have passed since Lombardy was free from the Ticino to the Mincio, and not a man has been added there to the national forces. The only thing which has been done is to reduce the five Lombard volunteer regiments which enlisted under Garibaldi to two regiments, and to send two Piedmontese officers to command them. Even the 10,500 Lombards who were sent back from Austria have been sent home. While no addition was made from the newly-acquired province, the Sardinian army itself has been considerably reduced by the discharge of the reserves which had been called out during the war, and it is the inconceivable apathy in this respect which has raised a storm all over Upper Italy against the present Sardinian Ministry—above all, its head, General Della Marmora. The dissatisfaction is general; every one with whom you speak regrets it, and all the papers echo it."

It is nevertheless said that in Lombardy the male population are being organised militarily, and that the Piedmontese Government has sent a large quantity of ammunition to all the principal towns.

At the dinner offered by the municipality of Milan to the deputation of Romagna on the 25th ult., the Marquis d'Azeglio addressed the company on the subject of the movement of Central Italy. After alluding to the fact that the Italians had shown that they could fight, he said:—

Charles Albert's celebrated assertion that Italy would do her own work (*l'Italia farà da se*) which for ten years has been used as a sarcasm against the Italian nation, had now become a truth, seeing that Central Italy had now acted by herself and accomplished all. Now the people of Tuscany, Romagna, Parma, and Modena had been, and were still advised not to make any opposition, but to accept their old rulers again, such advice being given them in their own interest. This reminded him of a scene in the "Promessi Sposi," in which Renzo is being led to prison by two kind persons, who say to him, "Do not make a noise, keep your peace, let yourself be led away quietly, we advise you as friends." Well, Renzo did not accept the friendly advice, and had no reason to repent. The Romagnese had followed his example, and he thought they had done right. Now Central Italy must persevere: all Europe having declared that no violence is to be done to her, how can she be divided if she firmly resolves to be united? There was an old proverb which was true in every age, viz., that the world belongs to him who takes it. "Let us, then," said the marquis in conclusion, "take the country which God has given us, and that country, Italy, will in the end be ours."

The national subscription which has been opened for the purchase of arms for Garibaldi's *corps d'armée*, is well received everywhere in Piedmont by the public.

NAPLES.

Advices from Naples to the 27th inst. state that 15,000 soldiers had been sent to the frontiers, and the number was expected to be increased to 25,000. The King, who had been at Gaeta, had returned to Naples.

The reports of disturbances in Naples are unfounded, but some agitation prevails there, and Government has taken precautionary measures.

THE ZURICH CONFERENCE.

The following telegrams have been published:—

ZURICH, Sept. 28.

Prince Napoleon has arrived here.

Separate conferences between the French and Sardinian, and afterwards between the French and Austrian Plenipotentiaries have taken place.

No news in connexion with the Conferences has transpired.

ZURICH, Sept. 30.

The Prince Napoleon has left here, and will arrive in Paris next week; during his stay he did not hold any interviews with the Plenipotentiaries.

BERNE, Sept. 30.

It is rumoured that the Plenipotentiaries will come to this place on the 12th of October; and therefore it is concluded that the Conferences will not come to a close before the middle of next month.

ZURICH, October 3.

The six Plenipotentiaries were present to-day at a conference, at which the articles of the treaty of peace were read over.

Count Colloredo is expecting to receive replies from his Government to the despatches he sent off last Saturday.

The *Patrie* of Saturday states that it is asserted the treaty of peace will be signed at Zurich this week. It also states, on good authority, that the treaty will be a fulfilment of the preliminaries of Villafranca. Other questions arising out of the settlement of the affairs of Italy will be referred to a superior jurisdiction, by which it is evidently meant that a Congress will be held.

The *Patrie* of Monday reiterates the statement that the treaty of peace will be signed within a very few days at Zurich. The treaty will confirm the cession of Lombardy, and will contain a settlement of the Lombard debt. There will be three instruments of peace—one between France and Austria, another between France and Sardinia, and a third between the three powers named. A Congress will be accepted for the settlement of the Central Italy question.

GERMAN FEDERAL REFORM.

It is stated that the Austrian Government did not address a circular despatch to its agents touching the German Reform movement, but it turns out to be true that it address *a* despatch, for the *New Prussian Gazette* has published the text. The despatch is a rebuke to the Duke of Saxe Coburg Gotha, to be communicated to him by Count Traun, Austrian Minister at Dresden and Gotha. It is as follows:—

Vienna, September 4.

Among the many party programmes which have recently discussed the transformation of the German Confederation into a Parliamentary Federal State, under the leadership of Prussia, there is one which struck us particularly therein. The demand of the exclusion of Austria from reconstituted Germany is particularly insisted upon.

This declaration, published at Gotha, manifests, in fact, with startling frankness, the desire of a well-known party, who style themselves the National Party, that in future in its relation with Germany the German Imperial State shall be placed exactly on the same footing as Denmark and the Netherlands. But later we saw, not without sincere regret, that his Highness the Duke of Saxe Coburg Gotha not only received a deputation which handed him the programme with an address, but that he replied in words of assent and encouragement, without making any reservations.

The Imperial Government respects every sincere conviction, but the words spoken at Gotha by princely lips do not come within the precincts of free individual opinions, but concern an ensemble of most positive and most important rights and obligations. His Highness Duke Ernest himself must be perfectly aware that the object, the accomplishment of which is aimed at by the formation of a pretended new national party, by means of elements taken from the democratical party and from that of Gotha, contains the absolute denial of relations founded on treaties which exist between his Apostolic Majesty and the other Princes of the German Confederation, and consequently also with the Duke of Saxe Coburg; and that therefore any approval or assistance given to the efforts of that party is equivalent to a renunciation of the Federal pact. The Imperial Government has consequently the right, but it thinks that it is still more its patriotic duty, to protest, while yet time, and energetically, as it does by these presents, against the act by which his Highness the Duke has expressed his sentiments. It has at heart the welfare of the common German country, and it cannot forget that the lament-

able errors of that same party, which now boasts of an approval from a high quarter, handed over Germany not very long since to great commotions and to the danger of civil war, a danger from which she was not saved by narrow-minded and short-sighted constitutional doctrines, but by the noble German sentiments of our Emperor and master, and by the moderation and love of peace of the two great German Powers.

Conformably with the intentions of his Majesty the Emperor, I beg your Excellency to be careful to see that when a copy of this despatch is left with the Minister of State of the Duke, or in such manner you may deem best, his Highness the Duke may not be left in ignorance of the observations which precede, and especially the reservations of right which it contains.

I am, &c., RECHBERG.

It need hardly be said that the Duke of Saxe Coburg said nothing in his speech about placing Austria on the same footing as Denmark and the Netherlands, and did not give any encouragement to the revolutionary party.

The Senate of Frankfort-on-the-Maine has rejected the appeal made by the National Association against the refusal of the Director of the Police to sanction its statutes.

The Darmstadt official journal contains a decree for the renewal of the ordinance of 1850, which prohibits all subjects of Hesse Darmstadt from becoming members of any political society established either in the interior or abroad.

The *Dresden Journal* announces that the President of the Council, Baron von Beust, has left for Vienna.

RUSSIA.

St. Petersburg was the scene of great festivities on the 8th ult., on which day the Grand Duke, now Cezarewitsch Nicholas Alexandrowitsch, attained his majority and took the oaths of allegiance to the Emperor and to the country. All the State apartments of the Winter Palace were thrown open, and all the high officials, dignitaries, civil and military, the clergy, &c., were invited to witness the ceremony. Shortly after three o'clock the Chapel was thrown open, the Corps Diplomatique entering first. The Emperor led the Grand Duke up to the altar, where, in a firm voice, he took the usual oaths, kissing the cross held by the Metropolitan Bishop. He was then warmly embraced by the Emperor and Empress. Salvoes of artillery and peals from the church steeples announced the event to the population. In the evening St. Petersburg was brilliantly illuminated.

When the deputation of the nobles of Russia, who lately arrived at St. Petersburg to discuss the first part of the proposed law for the emancipation of the serfs, waited on the Emperor at Tsarskoe-Selo, on the 16th, his Majesty addressed them as follows:—

Gentlemen,—I am most happy to see you. I have called you to assist in a work which interests myself not less than you, and of which you desire the success as much as I do. The future prosperity of Russia depends on it. I am certain that my faithful nobles, who have ever been devoted to the throne, will zealously second me. I considered myself as the first noble in the empire when I was yet heir-apparent. I was proud of the title. I am proud of it still, and I continue to look upon myself as forming part of your class. I have undertaken this work with entire confidence in you, and with the same confidence I have summoned you here. To enlighten you as to your duties I have had instructions drawn up, which have been communicated to you. They have been misunderstood. I hope that all misunderstandings have now disappeared. I have read your letter, which was presented to me by Iakov Ivanovitch (General Rostovizoff). My answer has already been communicated to you, without doubt. You may rely upon it that your opinions will come to my knowledge. Those of your opinions which coincide with that of the commission will enter into the regulation drawn up by it; all the others, even those which may not agree with its opinions will be presented to the central committee and laid before me. I am well aware, and you are convinced of it yourselves, Gentlemen, that this work cannot be accomplished without sacrifices, but I wish those sacrifices to be made as light as possible. I will endeavour to aid you, and I rely on your assistance in the firm hope that you will justify my confidence in you, not only by words, but by deeds. Adieu, gentlemen.

A St. Petersburg letter states that Schamyl has been taken suddenly ill at Tchougonieff, a small town in the government of Khorthoff, in the south of Russia. The Emperor on being informed of the fact immediately sent off a despatch ordering that he should stop until his health was perfectly restored, and as his Majesty is about to travel in that direction, it is probable that he will meet his prisoner on the road. The old palace of the Taurida, at St. Petersburg, is being prepared for the reception of the vanquished chief of the Caucasus.

TURKEY.

THE CONSPIRACY AGAINST THE SULTAN.

Advices from Constantinople, of the 24th ult., state that the conspiracy was to have broken out on the previous Saturday, but two days before it was denounced by Sergeant Ariza. Vigorous measures have been taken by the Government. Two frigates have been moored before the Seraglio, and the squadron had arrived the day the mail left. Among the principal leaders of the conspiracy were two Generals of Division, Djaffir, of the Artillery, and Hossein, Governor of the Dardanelles, several colonels and Ulemas. Djaffir was drowned in the Bosphorus. No Christians were compromised in the plot. The plan of the conspiracy was cleverly organised. The Europeans and the foreign ambassadors were to be protected by the generals of the rebels.

A commission has been appointed for investigating into the conspiracy, and is composed of the Grand Vizier, the Sheik-al-Islam, the Minister of War, the Minister of Police, the President of the Grand Council, and the President of the Tanzimat. It is possible that the conspiracy had ramifications in the provinces. The publication, by the papers, of any communication relating to the affair is prohibited.

SERVIA.

On the 22nd ult. the Servian Skouptschina met at Kragugewatz, and during the sitting one of its members rose, and told the Minister of the Interior that the Assembly hoped the Prince would not "overstep the legal limits of his power." Prince Milosch intends to do away with the Senate and the Constitution granted some years ago by the Porte.

SPAIN.

The Madrid journals of the 27th ult. state that the government intends to fortify Tarifa strongly. This place is close to Gibraltar. According to the *Iberia*, the Moors at Tangier, under pretext of protecting the Spanish consul, seem disposed to make him a hostage.

The *Correspondencia Autografa* announces that provision will be made in the Budget for an army of 100,000 men, and that discretionary power will be left to the Government to increase this number. It is asserted that England will not offer any opposition to the measures which Spain may be obliged to take against Morocco.

Letters from Gibraltar, of the 25th instant, state that eight English ships had arrived in port the previous day—six from the Mediterranean squadron, and two from England.

MOROCCO.

Advices from Algiers state that the departure of troops for Oran continues. One column assembled at Sebdon, under General Derrien, will operate on the South. The Moorish troops on the frontiers are expecting reinforcements of black cavalry. There is some agitation among the tribes, especially at Riares; but the assemblage of troops prevents any suspected outbreak.

Two sailing vessels arrived at Gibraltar on the 19th ult. from Mazagan, one of which, the Frederico, left that port on the evening of the 16th. Between the two they had twenty-two British and seventy-one foreign subjects as passengers, who had left on account of the Kabyles of Ducala having come down and made an attack on the town. It appears that the moment her Majesty's steamer Vulture was observed to be out of sight on her return to Gibraltar, the Kabyles, who had already attacked Azamor, a fortified seaport town, eight miles north-east of Mazagan, were determined to fall on the latter town. Heavy firing was distinctly heard while the steamer was in port. A message was received from the Governor of Azamor, stating that hordes of mountaineers were then attacking that place, and that it was their intention to come down that afternoon and do the same at Mazagan, so he advised the people to be prepared. True enough, down they came on different points. The guns (seven in all), which had been brought to bear on the land side, were manned, and, assisted by all the armed Moors and several Europeans, defended the town against the Bedouins, who seemed bent upon entering. Towards evening a cry arose which caused the panic to become greater. "No more powder in the hands of the defenders!" were the awful words heard in every direction. This was sufficient. After a short consultation the greater part of the Europeans determined to embark, which they did, abandoning all that they possessed, on board the Portuguese schooner Frederico, Captain Soares, who set sail immediately after. The British Vice-Consul and four other residents belonging to Gibraltar remained behind.

The Redpole again steamed across to Tangier, and returned to Gibraltar on the 22nd. Four Spanish war steamers were at anchor in the Bay of Tangier when the Redpole left. All seemed to be quiet in that city and its neighbourhood. His Sheriffian Majesty had reached Rabat on his way to Mequinez. The Kabyles of Ducala had not renewed the attack on Mazagan since their attempt on the 16th, when nine were wounded, two mortally, in the town. Tranquillity prevailed in that city on the 20th; but trade was at a standstill.

There was an arrival at Gibraltar on the 23rd from Ceuta. Since the sally made by the garrison on the morning of the 13th no further hostilities have taken place. The Moors were reported to have lost on that occasion fifteen killed and thirty wounded. On the part of the Spanish troops one man was killed and ten were wounded.

AMERICA.

THE SAN JUAN DIFFICULTY.

A special despatch from Washington announces that General Scott has been sent to the Pacific to arrange the San Juan difficulty. He has been entrusted with a wide margin for action in settling the difficulty.

Long conferences had taken place between Lord Lyons and Secretary Cass at Washington, and the former had expressed his belief that the question in dispute would be satisfactorily arranged. No increase in the American naval forces in the Pacific was contemplated.

Victoria papers of the 22nd August say that five companies of infantry, four of artillery, and a battery of eight 32-pounders, from the United States steamer Massachusets, were at the Island of San Juan. The House of Assembly, on the 12th, adopted an address to Governor Douglas, urgently requesting him to enforce upon the English Government the necessity of demanding from the Government of the United States the immediate withdrawal of all its troops, but strenuously and at all risks to maintain her rights to the island, and also to all the other islands in the same archipelago, now clandestinely, dishonourably, and dishonestly invaded. A motion was also adopted, urging Governor Douglas to form voluntary military companies.

Later accounts have been received by way of Francisco. The number of American troops on the island had been increased to 500; earthworks had been thrown up by the Americans, and their cannons commanded Victoria Harbour. General Harney had declared that he would call for volunteers if attacked. The British Admiral on the station had refused to obey the orders of Governor Douglas to bring on a collision, and he had also refused to bring his fleet to the island, saying that he intended to await orders from the Home Government. The relations between the American and the British officers continued very friendly.

The reported massacre of troops in Oregon by the Indians is discredited.

Advices from Mexico, dated in Mexico City on the 31st of August, and in Vera Cruz on the 4th Sept., have been received. Miramon was still preparing for the campaign to be opened when the rainy season ended, from which he expected great results. General Garza was at Tamanlipas, and General Degollado at San Luis, collecting war material.

The daughter of President Geffrard, of Port-au-Prince, Hayti, was shot dead by an assassin while sitting in her father's chair.

FOREIGN MISCELLANY.

Prince Poniatowski has returned to Paris from Tuscany.

Count de Kisseleff, the Russian ambassador, has arrived in Paris from Geneva.

The King of the Belgians left Marseilles on Monday. He was to pass the night at Valence, and from thence proceed to Switzerland.

General Changarnier left Brussels for Paris on Saturday, and General Bedeau will shortly follow his example.

"Prince Napoleon," says the *Nouvelliste Vaudois*, "has purchased for 720,000f. a fine estate called the Berarie, situated on the banks of the Lake of Geneva."

"We learn from Rome," says the *Bulletin de Paris*, "that Prince Lucien Bonaparte is likely to obtain the Archbishopric of Ravenna, vacant by the death of Monseigneur Falconieri."

Prince Jerome and the Princess Clothilde arrived on Thursday from Meudon at the Palais Royal, where they have taken up their residence for the winter.

The *Post Gazette* states that the Grand Duke Ferdinand of Tuscany and his younger brothers are expected at Munich, to take up their permanent residence in that capital, until the affairs of Italy are definitively settled.

A Milan letter states that the celebration of the anniversary of Manin's death at Padua led to several arrests, and that in consequence of the severe measures taken by the Austrian authorities, many citizens had left the town. Some priests are said to be in prison.

The *North China Herald* says:—"Opium is becoming the winter crop of several of the Chinese provinces, where the country produce is fast superseding the Turkey and the inferior classes of the Malwa drug. It is largely used for intermixture with the dearer Patna and Malwa. The juice has an acrid taste. In cultivation the Chinese look more to quantity than quality."

The British Consul at Honolulu is raising subscriptions for the erection of a monument to Captain Cook at Kealakeakua Bay, on the spot where he fell. At present a rotting stump is the only monument to his memory. After a local subscription has provided for a granite obelisk, he suggests an appeal for subscriptions "throughout the world" to erect on Diamond Head or elsewhere a memorial in some degree more commensurate with Cook's fame.

A few days ago a party of two gentlemen, advanced in life, accompanied by six young ladies, came out from the gates of Verona, and, by the road of Rovigo, proceeded to cross the Po above Santa Maria. On their landing on the Ferrarese side of the river the Italian soldiers were greatly surprised at the spectacle of the young girls throwing off their female attire and becoming transformed into six handsome lads of from eighteen to twenty. They had employed this device to elude the vigilance of the Austrian sentries, who, in order to prevent the emigration, have received orders to hinder all young men between the ages of fifteen and thirty from leaving the city without a special permission.

THE NIAGARA ACROBATS.—The *Pays* of Paris extracts from the *New York Examiner* a long notice of a performance of Blondin on the tight rope of Niagara, the terrible conclusion of which was a fall into the raging cataract. The sun, it is stated, came out from the clouds when he was half-way across his rope, and, dazzled, he lost his balance and fell. His body had not been discovered. A man named Shields undertook to jump from a scaffold to the river below, a distance of ninety feet, and swim ashore in a current running fourteen miles an hour. The end of this business, however, is announced in a telegram as follows:—"Professor Shields, who advertised to jump from a platform, on the 16th into the Niagara River, near the scene of Blondin's

feats, was drowned this morning while trying to find a place free from rocks. His body has not been recovered."

Court, Official, and Personal News.

The Court remains at Balmoral, and the Prince Consort and Prince of Wales almost daily engage in deer-stalking. Sir George Lewis is the Secretary of State in attendance. On Saturday the Royal dinner party included the Prince of Wales, Princess Alice, Lord John Russell, and Sir James Hudson, K.C.B., our Minister at Turin.

According to the *Court Journal*, Lord John Russell has not quite recovered his usual state of health; traces of his recent attacks of illness are still apparent, in spite of the bracing air of the Highlands and the comparative rest he has had at Abergeldie. On Friday week he travelled all night from Balmoral to be present at a Cabinet Council in London.

The Duchess of Kent remains at Norris Castle, Isle of Wight, and continues in improved health.

Viscount Palmerston remains at his seat, Broadlands, Hants, where his lordship and Lady Palmerston received on Saturday a party of distinction. Lord John Russell has returned to Abergeldie. Sir G. Lewis is the Minister in attendance on the Queen at Balmoral. Lord Granville has arrived with his Countess at Carlsbad. Mr. Sidney Herbert has been entertaining large parties of visitors at Wilton House. The Lord Chancellor and the Duke of Argyll are out of town. The Duke of Newcastle is staying at his seat, Clumber-park. Mr. Milner Gibson has returned to Southampton. Mr. Cardwell remains in Ireland.

A pension of 70*l.* a-year has been given to Mr. Charles Duke Yonge, author of several Greek and Latin school-books—notably of the "English-Greek Lexicon," and the "Phraseological English-Latin Dictionary"—for literary services.

It is stated that the Tory banquet, which will take place on the 29th inst., in the Philharmonic Hall, Liverpool, is to be on a scale of great magnificence. The Earl of Derby, Mr. Disraeli, and most of the leading men of the Conservative party, have already accepted invitations.

The *Caledonian Mercury* announces the acceptance, by Sir David Brewster, of the office of Principal of the Edinburgh University.

The Earl of Jersey died on Monday. The deceased earl, George Child Villiers, P.C., G.C.H., the fifth Earl of Jersey, was the elder son of the fourth Earl, by Frances, the daughter of Bishop Twisden, of Raphoe. He was born in 1773, and had consequently reached the ripe old age of eighty-six. In 1804, he married the daughter of the tenth Earl of Westmoreland. His lordship filled the office of Master of the Horse from 1841 to 1846, and again in 1852. On the Earl of Aberdeen succeeding as Premier, he was solicited to retain that office at Court, which the late earl declined to accede to, owing to the "Radical element" in Lord Aberdeen's Cabinet. Since that period the Earl of Jersey, from weight of years and consequent infirmity, retired into comparative private life. He is succeeded in his title and estates by his son, Lord Villiers.

Mr. Henry Drummond, M.P., has been on a short visit to Dundee. He delivered a discourse on the Second Advent at the Irvingite Church on Sunday evening, and left on Monday for London.

Miscellaneous News.

Notorious Offenders.—Sir John Dean Paul and Strahan, now under sentence in Woking prison, will be released from confinement on the 23rd inst. Robson, Redpath, and Jim the Penman, have arrived at their destination, the penal settlement, Western Australia.

The Southern Main Drainage.—A large number of excavators in the employ of the contractor for completing the main drainage south of the Thames have commenced operations in Deptford Broadway, and will continue their work along Church-street to Deptford Creek. An immense amount of earth has already been cleared out.

The Chinese Coolie Trade.—A meeting of the foreign community of Amoy was held on July 8, when a set of resolutions were unanimously passed, condemning the Coolie slave trade, and a committee appointed to wait upon the English Consul, and press upon him the importance of carrying out, in concert with the native authorities, such measures as are within their power to put an immediate stop to the Coolie trade as now carried on.—*China Telegraph.*

The Franklin Relics.—It is understood that the whole, or the greater portion of the interesting relics of the ill-fated expedition of Sir John Franklin, brought home last week by Captain M'Clintock, of the Fox, will be deposited in the Painted Hall of Greenwich Hospital, and will thus complete the relics already exhibited in that establishment as having belonged to Sir John Franklin and others of the crew of the Erebus and Terror, deposited a few years ago.

Industrial Training School for St. Pancras.—On Wednesday afternoon, at a meeting of the representative vestry of St. Pancras, the vexed question of the erection of Industrial Training-schools for the pauper children of St. Pancras, was, after a long and very strong discussion, finally set at rest. Mr. Austin moved, Mr. Farrer seconded, and Mr. Bellingham and other gentlemen supported, a motion to erect schools on a splendid site offered by the Burial Board at Finchley, at a cost of 12,000*l.* The Rev. R. Etchett moved, and Mr. J. Wilkinson seconded, an amendment, that before such grant was made the plans and specifications be laid before the Board. Five or six amendments were subsequently moved on this being negatived, and after several divisions the original resolution was carried by a majority of three. The money is to be borrowed and to be paid back in instalments going over twenty years.

Testimonial Dinner at Bury. On Wednesday evening nearly 200 ladies and gentlemen dined together at the assembly-room of the Albion Hotel, Bury, in celebration of the presentation of the testimonials to R. N. Phillips, Esq., of the Park; and T. Barnes, Esq., of the Quinter, Shropshire; late candidates for the representation of the borough of Bury. J. S. Walker, Esq., occupied the chair. Mr. Phillips, in addressing the meeting, called attention to the promised Reform Bill, and expressed an opinion that it was doubtful whether any efficient measure of reform would be carried during the next session. The meeting was subsequently addressed by T. Wrigley, Esq., and other gentlemen.

Big Ben of Westminster.—On Saturday the great bell of Westminster sounded for the last time, and while in the very act of striking Big Ben became dumb for ever. At the present moment the bell is even more hopelessly cracked than its ill-fated predecessor, and like him, too, must be broken up and recast before the great clock of the metropolis can again record the flight of time. The bell was as fine a bell as was ever cast, and its jarring tone was entirely due to the way it was hung and the way it was struck. The cracking of the bell is mainly due to Big Ben having been rigidly bolted down or up without a possibility of yielding the fraction of an inch under the ponderous blows of the hammer. So at length he broke. The only remedy now left is to remove the clock, get down the bell, break it up and recast it for the third time, prove it, get it up the tower again, and refix the clock under it as soon as may be. If these six operations average, on the whole, less than three months to each, why the work will be very quickly done.—*Times.*

Dr. Smethurst.—This prisoner still remains in Horsemonger-lane Gaol under a respited sentence of death, and not the least intimation appears to have been given as to what will be the final decision of the advisers of the Crown in reference to his ultimate fate. In answer to inquiries that have been made of the gaol officials it has been stated that no communication whatever has been received from the Home-office respecting the prisoner, except the order for his respite, and this is all they know upon the subject; but every day an order is expected from the Secretary of State, directing what punishment shall be inflicted in lieu of the capital sentence. During the last few days a paragraph, copied from an evening journal, has been going the round of the papers to the effect that inquiries were being instituted with regard to other crimes supposed to have been committed by the prisoner; but from all the information than can be acquired from the best sources it appears that this statement is entirely without foundation, and that no such inquiries are going on; the only question under consideration being what ought to be done with the prisoner under the very peculiar circumstances of the case.

A fearful explosion in a percussion-cap manufactory at Birmingham, on Tuesday, led to the loss of eighteen lives. It is believed to have originated in the "priming shop," but how has not been ascertained. There were at least seventy-five persons in the factory, perhaps more. Many of the survivors have been so seriously burnt that it is supposed they will not recover. A fire followed the explosion, but fortunately engines were speedily on the spot, and soon got it under. The spectacle was awful and exciting. This accident has attracted the attention of the magistrates to the practice of carrying on a business which demands so much combustible material in the heart of a densely populated town. An inquiry was opened on Friday, and adjourned for a week, when it is hoped that some of the sufferers by the explosion now in the hospital may be in a condition to attend. Another of the survivors, a woman named Dinah Peel, has died. Her death makes twenty-one. The remainder of the sufferers, who are lying at the hospital, are likely to recover. The funeral of the victims took place on Sunday afternoon, in St. Mary's-churchyard. Thousands, by climbing the high walls, gained access to the graveyard; the church itself was crowded to excess; the windows of the houses on each side the square were, of course, fully occupied; and on the roofs of some of the manufactories many hundreds were perched. In all, there were probably 40,000 or 50,000 persons assembled.

Re-appointment of Governor Sir George Grey.—The Cape papers are literally filled with articles lamenting the loss of Sir George Grey, and denouncing the Derby Government for having recalled him. Public meetings, to give expression to these feelings, have been held in every town in the colony, and natives no less than colonists participate in the common regret and indignation. Sir George Grey has been inundated with addresses of sympathy and affection. "Discussions," says the *Grahamstown Journal*, "are still carried on respecting the most appropriate testimonial for perpetuating the memory of Sir George Grey's government among us. A statue, a bust, a portrait, and scholarships in the South African College, in the future colleges of Graaff-Reinet, Grahamstown, Uitenhage, Port Elizabeth, &c., &c., and also in some European university, are all spoken of." The testimonial committee have resolved to erect a statue of Sir George Grey in Cape Town, but there can be no doubt that the public feeling will find permanent expression in a variety of other ways. Just before leaving the colony, Sir George Grey, in addressing a deputation, said that he had not heard whether his recall had been sanctioned or not by the new Government, but the colonists might be glad to learn that her Majesty's present advisers did not intend to interfere with his policy in British Caffraria, and towards the native tribes generally. At a meeting of the Cape Town Railway and Dock Company, on Friday, the managing director made known the fact of Sir George Grey's re-appointment as Governor of the Cape Colony.

M. Kossuth.—The *Daily News* contains a letter from the pen of M. Kossuth, which will be read with a painful interest by his numerous admirers in this country. It describes exactly the state of mind into which the treaty of Villafranca and the conclusion of the Italian struggle placed the writer. He had left England with great hopes that his country would be delivered, but these hopes were speedily doomed to disappointment. Had the war between France and Austria only been continued a little longer, some twenty-five thousand armed men would have been in the field in the cause of Hungarian independence, and Hungary would speedily have been made free. "To be thus stopped at the moment when we were stretching out our hand to pluck the ripe fruit of liberty is distressing beyond description. Well, it is as it is, and must be borne. It shall be borne undespondingly, though not without grief. I feel tranquil in my conscience that I have done the duty of an honest man and of a good citizen, by not neglecting to try whether or not events might be turned, on a solid basis, to the profit of my native land. And some consolation I have besides. I had occasion to get reassured on the point that no diplomatic tricks—in fact, nothing that the lying craft of despots may devise—will ever for a moment divert my nation from its unalterable determination to take advantage of every reasonable opportunity for re-asserting its independence. I have learned that this resolution can as little be broken by terrorism as it can be shaken by any concessions which the Hapsburgs may devise in the hour of their need. I have learned that Hungary knows how to endure, how to wait, but never will change. I know that the nation is as well disciplined as it is determined."

A Wonderful Dog.—On Sabbath last two local preachers, belonging to the Primitive Methodists at South Shields, went to preach at Usworth, a colliery village some eight or nine miles off. They finished the labours of the day a little after eight o'clock, and soon after set their faces homeward. The evening had passed, and night, robed in her starry stillness, had approached, giving the two preachers an opportunity of conversing on the sublimities of the stellar regions. They had not proceeded far in their interesting conversation when they were overtaken by a large Newfoundland dog, and some time elapsed before they took any particular notice of the animal. They pursued their way and still the dog followed, when they thought it necessary to drive him back, as he appeared to be a valuable animal, and his owner might come to some loss should he stray away from home. Notwithstanding all the means employed, the dog followed, keeping the two preachers ahead at a respectful distance. They continued on their way, and came through some fields which lead to the main road. When coming through one of those fields, the dog passed them, making a whining noise as he came by, which, by their interpretation, sounded like a mark of disapprobation at their driving him back. Before they came to the hedge at the bottom of the field they heard the dog growling and barking, and upon advancing a few steps further, they were terror-stricken at beholding three men in the hedge ready to pounce upon them. Two leaned back in the hedge, and the other slunk down, as the dog snarled and the two preachers passed by. The preachers went on quickly, leaving the dog in front of the rascals. After they had got about a mile further, the dog came up to them again, and appeared pleased, as if he had found his master. They determined that he should follow, and that, when they separated, the one he followed should take him home, give him his supper and a night's lodging, and take him back the next day. They went on and down the railway, and as soon as they turned off the line to come into a lane leading into the town, the dog turned round and took his departure home, leaving the two preachers in safety, and thankful for his sagacity and protection.—*Newcastle Daily Express.*

Postage of Stamped Periodical Publications.—The following notice has been issued from the General Post-office:—"According to the regulations affecting the transmission of stamped publications through the post, as laid down in the British Postal Guide, there must be nothing printed on the cover of a newspaper but the name and address of the person to whom it is sent, the printed title of the publication, and the printed name and address of the publisher or vendor who sends it. It appears, however, to be the practice of many news agents in London to have other words than those specified above, printed on the covers of the newspapers sent by them through the post, such as "sent by," "from," &c., and there is reason to believe that such newspapers have hitherto been allowed to pass unchallenged. It has, therefore, been decided, under the circumstances, to abstain from charging newspapers of this kind with postage until the 1st of January next, and to allow publishers of newspapers and news agents in London to use up, during the interval, any stock of covers which they may have on hand with the objectionable words printed upon them. It must, however, be

distinctly understood that the newspaper regulations will be strictly enforced from the commencement of the next year.—Rowland Hill, Secretary, General Post-office, September, 1859."

The Society of Arts' Prize Writing Case.—Some short time ago the Rev. F. Trench and J. Macgregor, Esq., placed a sum of 20*l.* at the disposal of the Council of the Society of Arts, to be offered by them, in addition to their own silver medal, for a writing-case specially suited to the means and requirements of soldiers, sailors, emigrants, &c. The society specified that the case should not exceed five ounces in weight; that it should contain all the requisites for correspondence, excepting ink; that it should be waterproof; and that its price should not exceed 1s. 6d. unfitted, and 2s. fitted. We understand there were twenty-eight competitors; and, after duly weighing the merits of each specimen, the Council awarded the prize to Messrs. Parkins and Gotto. The prize writing-case is certainly the *ne plus ultra* of cheapness, compactness, and durability; and we only wonder how it can be produced at so small a cost.

Mudie's Select Library.—In January, 1858, Mr. Mudie advertised his intention to increase the supply of books to his library for that and the following year to 100,000 volumes per annum. That intention has been fulfilled—more than 200,000 volumes having been added during the past and present seasons. The following classified list of works, placed in circulation since January, 1858, may be regarded with interest, as it indicates, to some extent, the relative circulation of works of various classes in our current literature:—History and biography, 56,472 volumes; travel and adventure, 25,552; fiction, 87,780; miscellaneous, including works of science and religion, and the principal reviews, 46,250; total, 216,054. The present rate of increase exceeds *one hundred and twenty thousand volumes per annum*, consisting chiefly of works of permanent interest and value. Works of merely professional interest, novels of less than average ability, or of exceptionable character, ephemeral pamphlets, quartos, costly books of plates, serials (until completed), and cheap reprints, are almost invariably excluded.

Literature.

British Novelists and their Styles. By David Masson, M.A. Cambridge: Macmillan and Co

It may as well be admitted that there are some readers of the newspapers that recognise religious principles, to whom it is an offence that their journal should minutely review and cordially praise, as often we ourselves have done, the last new *novel!* Novel-reading, no matter what, or to what extent, is to them essentially wrong. Fiction is regarded as a wickedness in literature,—if only it be written in prose, and take its subject from the life of men. But if fiction be written in verse, and dare to snatch its subject from the world unseen and unknown, and to invest with presumptuous fancies the awful intimations given us by the revelations of God—for instance, a war in heaven and a fall of angels, as in Milton, or a resurrection of the dead and the final judgment, as in Pollok—then fiction is a glory of literature, and is admirable just in the proportion in which it is irreverent, and ventures to profane mysteries! The objection to the novel *per se* is one not to be argued down:—it implies in the objector the *un*reason that cannot be reasoned with. The objection to unreal, romantic, vapid novels, or to novels that are morbid in their influence through the representation of passion, licentiousness, or crime—novels of the James and Ainsworth varieties, and their congeners—is of course an objection not special to religious people, and one that will not be flouted or underrated here. But that objection is not in point now. It is surprising, however, that there should be many, even of those who accept the novel as a legitimate and morally defensible form of literature and exercise of the mind, who so undervalue its place and power as to regard it as something like an idleness, whether to write or to read; and who pooh-pooh such an assertion as has been frequently repeated in these columns,—that a good novel ranks as a work of art next to a great poem. Apparently blind to the remarkable recent development of the novel, in England especially, and to the moral purpose and the intense reality that have appeared in the latest fictions that have taken a large hold on the public, they neither do justice to the faculties that create the novel, nor to the work that they create. We are very glad to solicit for Mr. Masson's new book the attention of such persons; and of all persons who have NOT finally settled it, as some religious editors have told them to settle it in their minds, that the human imagination is to have no expression in literature—unless in theology, and that in verse,—for we are sure such an exception must be piously intended. And though Mr. Masson may seem to have taken but a slight subject, it will be found that in his hands it is really—according to its true nature—a very great and significant subject: and that he has bestowed on it powers of criticism that are as fine in perception as firm in handling, and much original thinking that is of a serious and valuable order.

The first of the four lectures of which the book consists—lectures delivered at the Philosophical Institution in Edinburgh—treats of "The Novel as a Form of Literature." Mr. Masson's views are not new; but they are true; and are put by him with a clearness and point that almost amount to a new representation of the subject:—

"If we adopt the common division of literature, into history, philosophical literature, and poetry or the literature of imagination, then the novel, or prose-fiction, as the name itself indicates, belongs to the department of poetry. It is poetry inasmuch as it consists of matter of imagination; but it differs from what is ordinarily called poetry, inasmuch as the vehicle is not Verse, but Prose. If we wish to define farther the place of the novel in the general department to which it is thus assigned, we shall do so best by referring to the subdivisions of poetry itself. There are said to be three kinds of poetry—the lyric, the narrative or epic, and the dramatic. This division is usually made with respect to metrical poetry; but it holds also with respect to the prose literature of imagination. The prose counterpart to lyric poetry or song is oratory, or, at least, a conceivable species of oratory, which might be called the prose ode, or rhapsody. The prose counterpart to the metrical drama is, of course, the drama in prose. There thus remains, as the prose counterpart to narrative poetry, the romance or novel. The novel, at its highest, is a prose epic; and the capabilities of the novel, as a form of literature, are the capabilities of narrative poetry universally, excepting in as far as the use of prose, instead of verse, may involve necessary differences."

Mr. Masson then discusses more minutely the relation of the Novel to the Epic; and the relative capabilities of Verse and Prose in fiction. On this point we bring together a few sentences that will indicate the character and result of the inquiry:—

"Versification itself is an art, mastery in which wins independent admiration, and is a source of independent intellectual pleasure; and, *cæteris paribus*, a work delivered over to the human race in verse has a greater chance, on this account, of being preserved, treated as a classic, and read again and again, or at least spoken of as if it were. . . . In general, though not universally, high, serious, and very heroic themes of poetic interest beg, and almost claim, by right of fitness and precedent, to be invested with the garb of verse; leaving to prose such as are of plainer or rougher, or less sublime and impassioned character.

". . . The kind of matter for which verse has an affection and for which it is fitted, is that which is in its nature general, permanent, fundamental, ever interesting, least variable by time or by place. The primary human emotions and relations, and the acts that spring from them and illustrate them; the permanent facts of nature and of life; the everlasting generalities of human thought and human aspiration and difficulty—these are what lay claim to be sung or chanted, while the rest may be simply *said*. By a law of opposites, Verse, the most highly *conditioned*, or, as we say, the most artificial form of speech, lays claim to matter the least conditioned in fact, and the most radically incorporate with the primitive basis of nature. . . .

". . . There is an inherent fitness in verse for what is highly ideal or poetic intellectually, and for what is deeply impassioned. It is from no mere accident, no mere deference to custom, that, when the imagination exercises itself most purely and poetically, it submits itself to the apparent restriction, but real stimulus of verse, and that when the heart is powerfully touched in its deepest chords, the utterance rules itself by metre and rhyme."

But Prose has its compensations. In the region of humour it has a wider range; and can adopt "abundance of very rich and hearty matter" that is unsuited to the arts of Verse. Again, "in the whole region of the historical, and whatever borders on that region, Prose moves with a more intricate and insinuating gait"—it can "concern itself more intimately than Verse with what is variable in time and place"; and thus a prose fiction "can take a more powerful hold of the eddies of current fact and incident," "coming into contact with social reality at a myriad points in succession." So, further, "for the interfusion of doctrine or exposition with fiction, Prose has superior facilities"; and the novel is more suited than the poem to a diversified representation of passing life, and to the inculcation of opinion relative to the phases that life exhibits or the themes it suggests. Mr. Masson thus interestingly illustrates the view he has taken:—

"I have sometimes thought that much light might be cast on this whole question of the relative capabilities of Prose and Verse in fiction, by a study of the incessant shiftings of the Elizabethan dramatists, and especially of Shakespeare, from verse to prose, and back again from prose to verse, in the course of the same drama, or even of the same dramatic act or scene. The study would apply mainly to the dramatic kind of fiction, but it would help also as between metrical narrative and the prose tale or novel. In the main, I believe such an investigation would corroborate what I have said. When Falstaff has to talk (and what talk it is!) does not Shakespeare make the preparation by going into prose? And what is the talk of his matchless clowns, but an alternation between broken prose and the wildest and most wayward lyric; as if Shakespeare's very idea of a clown was that of a being through whom nature blew her extreme shreds of deepest sense and of keenest pathos, with nothing connecting or intermediate? In this habit or instinct of Shakespeare—and the practice is seen not in Falstaff and the clowns alone, but in all the similar characters—we seem to have a verification of what has been alleged as to the capabilities of Prose in the region of humour. The plays afford verifications also of what has been alleged as to the capabilities of Prose in the regions of the historical and the doctrinal. It is remarkable, however, that it is not only on occasions of any of these three kinds, that Shakespeare passes into prose out of his accustomed verse, but that, as if bent on leaving his testimony to the powers of Prose, where these were least expected and least believed in, he has often committed to prose matter so splendid, so ideal, so poetical, so ghastly, that, but that the thing is done, and done by him, theory would have called it a hopeless treachery to the rights of Verse. Take, as an instance, Hamlet's speech about himself:—

"'I have of late (but wherefore I know not) lost all my mirth, forgone all custom of exercises; and indeed it goes so heavily with my disposition that this goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire—why, it appeareth nothing to me but a foul and pestilent congregation of vapours. What a piece of work is Man! How noble in reason! How infinite in faculties! In form, and moving, how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals! And yet to me what is this quintessence of dust? Man delights not me; no, nor woman neither.'

"With such passages in view, and remembering also that, as Verse was the rule with Shakespeare, and Prose only the exception, he is likely to have informed us only what Prose could peculiarly do, and not of *all* that it could do, need we be surprised at that note of Coleridge's, on the 'wonderfulness of Prose,' in which, fancying the impression for the first time of a piece of nobly modulated prose on the minds of a crowd hitherto accustomed only to verse, he protests that the effect of such a disclosure of the powers of *oratio saluta*, or 'loosened speech,' must have been like the revelation of a new agency, the bursting of a brave ship into a new and boundless sea. Need we shrink, either, from anticipating for Prose triumphs even in Verse's own regions of the imaginative and the impassioned, such as yet have hardly been dreamt of? Need we shrink from supposing that, as Prose is still the younger and the invading occupant, and as already it has chased Verse from the busy coasts, and the flat and fertile lowlands, so it may encroach farther and farther still, planting its standards along the looming line of the hills, and even in the mouths of long-withdrawing glens, till at length Verse, sacred and aboriginal Verse, shall take refuge in the remotest fastnesses of the mountains, and live, sad but unconquerable, amid the mists, the cataracts, and the peak-loving eagles?"

Mr. Masson then takes up the construction of the novel,—its subject, scenery, incidents, and characters; but has nothing to say respecting these points for criticism that has not been recognised by most critics of fiction, and often uttered in various forms. Having thus treated with something like completeness of "the nature of the novel"—a part of his work which is likely to do much good in the banishment of false and impartial views respecting the capabilities of fiction—he proceeds to the "history of the novel"; and, with a glance at the Classical and Mediæval romances, sketches the progress of British fiction from the earliest times down to Bunyan (eminent amongst novelists in the proper sense) and the novelettes of the Restoration. The remarks on the "Mort d'Arthur," on the chap-book romances, and on More's "Utopia" and Sidney's "Arcadia," specially challenge attention, and lead the reader into the current of critical history, which thenceforward flows deep and strong and clear through the volume. The novelists of the eighteenth century—Swift and Defoe; Richardson, Fielding, Smollett, and Sterne; with special attention to the method of Defoe and of Richardson, and to the theory of the novel practised by Fielding—supply the matter of the second lecture; which is full of knowledge, and of that sort of criticism which is ruled by definite principles and yields up definite results. A slight reference to the minor novels of the close of the century, and to the immediate predecessors of Scott, is all the author can afford; and then he passes to the creator of a new description of novel, and of a new era in the history of British fiction, the great Waverley magician. Mr. Masson bends his strength to a worthy treatment of this part of his subject, which he and an Edinburgh audience must have taken up with enthusiasm;—and he has succeeded. On the whole, the sincerest and fairest criticism of Scott as novelist that we could point out, is to be found in these pages; in which, within the briefest conceivable limits, Mr. Masson touches with clear and decisive intelligence on his characteristics, merits, defects, and influence.

In looking to the novelists since Scott, we find ourselves in presence of a formidable array. Mr. Masson has discovered that when the Waverley novels were at the height of their popularity, in 1820, there were only 26 novels published in Britain during the year;—ten years later the annual return is 101; in 1850 the yield was 98; and in 1856 it had sunk to 88. Mr. Masson classes these novels under thirteen heads, "with reference to the different kinds of object-matter handled in them;" but without attempting to arrange them according to their "styles of art." We can only enumerate these classes—which by amalgamation of several that are scarcely distinct might have been usefully diminished in number. There is (1) the Novel of Scottish Life and Manners; and (2) of Irish Life and Manners; and (3) of English Life and Manners: then (4) the Fashionable Novel; (5) the Illus-

trious Criminal Novel; (6) the Traveller's Novel—varieties of which are (7) the Novel of American Manners and Society, and (8) the Oriental Novel; and (9 and 10) the Military and the Naval Novel. A very small class is (11) the Novel of Supernatural Phantasy; another, scarcely larger, is (12) the Art and Culture Novel, to which some of Bulwer's best productions belong; and, finally, there is (13) the Historical Novel, of which the latest notable instances are Mr. Thackeray's *Esmond*, and Mr. Kingsley's *Hypatia* and *Westward Ho!*

As Dickens and Thackeray are the chief representatives of the novels of the present day, Mr. Masson has something of his very carefullest criticism to bestow on their characteristics and their effects on prose fiction. In the main, but not wholly, they belong to "the order of Humourists, or writers of Comic Fiction;" and their novels are, "most of them, novels of London;" but in range, and in literary style, there are obvious differences, which Mr. Masson attempts to mark. Another contrast is excellently treated in the following passage:—

"As to the difference of ethical spirit, or of general philosophy, between the two writers, the public have come to a very definite conclusion. Dickens, it is said, is the more genial, kindly, cheerful, and sentimental; Thackeray, the more harsh, caustic, cynical, and satirical writer. And, proceeding on this distinction, the two factions argue, consistently with it, in behalf of their respective favourites—the adherents of Dickens objecting to what they call Thackeray's merciless views of human life, and his perception of the mean at the roots of everything; and the adherents of Thackeray, on the other hand, maintaining the wholesome effect of his bracing sense in comparison with what they call Dickens's sickly sentimentalism. For us, joining neither of the factions, it is enough to recognise the fact of the difference on which they argue so constantly. The philosophy of Dickens certainly *is* the professed philosophy of kindliness, of a genial interest in all things great and small, of a light English joyousness, and a sunny universal benevolence; whereas, though I do not agree with those that represent Thackeray's writings as mainly cynical, but think that, in such characters as his Warrington, he has shown his belief in manly nobleness, and his power of representing it—yet it seems clear that the pervading philosophy of his writings, far more than those of Dickens, is that of a profoundly reasoned pococurantism, of a sceptical acquiescence in the world as it is; or, to use his own words in describing the state of mind of his hero Pendennis, 'of a belief, qualified with scorn, in all things extant.' The difference is perhaps best seen, and with most advantage to Thackeray, when it is expressed negatively—that is, with reference not to what the two writers respectively inculcate, but to what they respectively attack and oppose. Stated so (but such a method of statement, it should be remembered, is not the fairest for all purposes), the philosophy of Dickens may be defined as Anti-Puritanism, whereas that of Thackeray may be defined as Anti-Snobbism. Whatever practice, institution, or mode of thinking is adverse, in Mr. Dickens's view, to natural enjoyment and festivity, against that he makes war; whereas that which Mr. Thackeray hunts out and hunts down everywhere is Snobbism. Although, in their positive forms, both philosophies are good, perhaps in their negative applications Mr. Thackeray's is the least liable to exception. Anti-Snobbism, it may indeed be admitted, is not a perfect summary of the whole decalogue; but, in the present day, and especially in and about London, it is that which most nearly passes for such a summary; and, seeing that there is no question anywhere but that Snobbism is a bad thing, and little difficulty anywhere in knowing what it is, Mr. Thackeray's doctrine is one to which there needs be less hesitation in wishing universal good speed than to the corresponding doctrine of his rival—a doctrine which would too hastily extinguish that, about the nature of which, and its proper varieties, there may well be much controversy. Farther, it is to Mr. Thackeray's advantage, in the opinion of many, that in his satires in behalf of Anti-Snobbism, or of any other doctrine that he may hold, it is men and their modes of thinking and acting that he attacks, and not social institutions. To do battle with the vanity, the affectation, the insincerity, the Snobbism, that lies under each man's own hat, and actuates each man's own gestures and conduct; is Mr. Thackeray's way; and rarely or never does he concern himself with social anomalies or abuses. In this respect he is singularly acquiescent and conservative for a man of such general strength of intellect. Mr. Dickens, on the other hand, is singularly aggressive and opinionative. There is scarcely a social question on which he has not touched; and there are few of his novels in which he has not blended the functions of a social and political critic with those of the artist, to a degree detrimental, as many think, to his genius in the latter capacity. For Mr. Dickens's wonderful powers of description are no guarantee for the correctness of his critical judgments in those particulars to which he may apply them."

The differences between the two novelists are resolved ultimately into one fundamental difference,—"Thackeray is of the Real School; Dickens of the Ideal or Romantic School." This is true, with a certain amount of general truth; but we are not prepared to assent to all that has been said of Thackeray as the novelist of "social reality." Mr. Masson admits the objections that may be truly urged against Dickens—"that his idealism tends too much to extravagance and caricature;" and that he has a "trick" of distinguishing his characters by mere phrases or labels, like the "There's some credit in being jolly here" of Mark Tapley,—the "It isn't of the slightest consequence" of Toots; and the "Something will turn up" of Mr. Micawber. He notes, too, that there is "a certain recoil from his later writings among the cultivated and fastidious." Yet he does all honour to him as living sovereign in the realm of the light and the amusing. Much as has been written of Dickens and Thackeray, we are willing to see yet something more, in which the moral sentiment of their writings shall be more thoroughly searched and more decisively judged than it has been, even by Mr. Masson.

The closing pages of this volume are very thoughtful and earnest. Some striking remarks will be found on the features that have distinguished the latest development of fiction amongst us:—its realism; its growth in purpose—in moral intention; and the appearance here and there of a more purely poetic aim. Speaking of "religion in novels," Mr. Masson remarks that there is a rising school which has introduced into the novel such considerations as a while ago would have seemed "absurdly irrelevant;" and he takes occasion here to do justice to Mr. Kingsley and the author of "Tom Brown"—whose "muscular Christianity" he yet quietly calls "Christianity with a difference," though he would himself side with it against the contemporary school of "*nervous Paganism*." And here follows a noble passage in which, we venture to think with an assenting mind, Mr. Masson expounds the aims of these writers from whom the novel has learnt its boldest flight:—

"Admitting that there is a definite complement of truths relating to human procedure which may be ascertained by reason, experience, and a scientific study of the natural laws, and admitting, moreover, that a man will behave better or worse in this world, according as he has made up this secular kind of creed well or ill for himself, or has inherited it in perfect or imperfect condition from those who have educated him, they yet maintain the inadequacy of any such conceivable complement of prudential or ethical truths self-evolved for the full satisfaction and regulation of the human being, and the necessity of a deeper faith, a faith metaphysical, in which these very truths must be rooted ere they can function so powerfully as they might, or even retain, strictly speaking, any right to this name of 'truths' under which they announce themselves. To undertake the voyage of life with no other outfit than this body of so-called secular doctrine, would be at best, they hold, to sail in a ship well-trimmed in itself and under good sanitary regulation, but with no part in view, no compass, no reference to anything without the ship, not even to the sea in which it floats. Such seamanship as that would be which professed only an attention to the internal economy of the ship itself, and a neglect of its relations to the very element in which it moved, such, they think, would that doctrine of human life be which professed to apprehend only within the visible bounds of life and to fabricate the final rule out of what might be perceptible there. Life *is* a voyage; the element is time; there *is* a port in the coming eternity. Nor is man left without the necessary knowledge whereby this voyage is to be governed. Deep in the structure of the human mind itself, when it is duly investigated, there are found certain bonds of evident connexion between it and the world of the metaphysical; certain truths which the mind cannot but think, without ceasing to be and abnegating the possibility of any stroke of truth thereafter; certain principles the conjunction of which *makes* it mind and determines the extent and the mode of its grasp; certain marks, so to speak, of its fracture from the body of the unseen universal. Out of the study of these, they say, arises Natural Religion—that kind of religion which has always been in the world, and always will be in the world, all contrary philosophy notwithstanding, so long as the world wheels on its axle, bears suffering and sorrow on its bulk, and turns its hemispheres alternately to the vaults of the stars. But this, they say, is not all. It has not been permitted to this world to wheel on in that faint kind of light, scarce better than darkness, which wells forth from the human mind itself, preying eagerly on its own metaphysical roots, and carrying in it some few obscure ideas, some confused Platonic recollections, of the infinity whence it feels itself distorn. A revelation has been given. Once and again from the outer realms of mystery a great light has struck our wheeling earth—struck it till its bosses beamed and glittered. Of old it came flutteringly through prophets and scattered men of God; last of all and conclusively it came, it came at Nazareth. 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds.' Yes, 'heir of all things, by whom also He made the worlds!' Backward from that point in the earth's history the light extends, involving the very beginnings and the offsets; and forward from that point it also extends, suffusing itself through all things, and involving the ends and the upshots. Let philosophies form and accumulate themselves, all will end in Christianity; let there be wars and revolutions, and let states and commonwealths rise and succeed each other, all are but preparations towards that kingdom of Christ wherein all will be included, for all things are his inheritance. And so with individual men now; be they what they may, all is incomplete within them, they are not fully men, until Christianity has occupied their being. This faith may, indeed, exist where it is not suspected to be, and it may not be, alas! where it is least supposed to be absent; but be it must wherever man is to be essentially man, and life is to be at its highest potency. And so, wherever in literature, whether in history, in poem, or in novel, life is to be represented, and, above all, wherever the scheme is to exhibit the formation of character and the progress of an individual mind through doubt and error to final certainty and truth, this recognition of Christianity, as the supreme principle ought to be, with those who adopt the argument, unremittingly and unmistakeably present."

Need we apologise for the length of this extract?—it might, we think, be profitably expanded by many preachers into a next Sunday's sermon. We have given much space to this book, for the sake of a subject which seems to us to be worthy of the attention of many too ready to despise the powers and uses of the novel; and for the sake of the great merits of the work itself, by which Mr. Masson cannot fail to extend and establish the reputation he has gained as a literary critic and biographer.

A Guide to the Coasts of Devon and Cornwall: Descriptive of Scenery; Historical; Legendary; and Archæological. By MACKENZIE WALCOTT, M.A., of Exeter College, Oxford.—*A Guide to the Coast of Kent, &c.—A Guide to the Coast of Sussex, &c.—A Guide to the Coasts of Hants and Dorset, &c.*—(The same Author.) London: E. Stanford.

It is not yet too late for Guide-books to the South Coast of England to be of service for the present autumn: but it must be to the tourists of the coming year that these little volumes chiefly look for a public; and when once their merits are known, they will continue for years the favourite pocket companions of those who sojourn and ramble anywhere between the Reculvers and the Land's End. Mr. Walcott has written with a hearty love for our English scenery, with the knowledge of an antiquarian, and with the culture of a scholar. So high above the well-known type of guide-books are these pleasant and informing volumes, that we shall let the author himself give an account of them.

"We would hope that our pages, pointing out the objects of real interest, and recalling those events and men which have given life, and the modes of thought which have imparted a romance, to places, may meet a welcome from the reader. It has been our endeavour to divest them of the wearisome minuteness of a local guide and the tantalising meagreness and cross-references of the road-book. We have presumed that the tourist will select at least a temporary place of residence, which he will make the centre or starting-point of his excursions; and therefore have selected the chief towns of resort along the coast, adding a description of their immediate or more remote neighbourhood. These pages will be found to contain, we hope, that amount of information which an intelligent host would communicate to his guest, or the visitor be glad to acquire, and retain embodied in a book as a memorial of a time which we heartily desire may be enjoyed with good health, a light heart, and under a sunny sky. The time and the purse of the tourist have been duly cared for, for no expensive or uninteresting excursion has been suggested, and no unnecessary details have been admitted. If our pages prove a convenient remembrance of facts and men, while they allure from the customary indolence and trifling of the seaside holiday to a study of nature and investigation of the things of fame and interest that lie within the compass of a walk, or if they beguile the weariness of an hour of sickness, the time and research which we have bestowed upon them will not have been devoted in vain. Let us honestly avow, in conclusion, that we have undertaken the ambitious task of persuading our readers that their own country has attractions superior to those of the Continent. Wandering, as too many do, ignorant of foreign languages, and without a previous acquaintance with the history of the places visited, whilst they make only an inconsiderable stay in town and country, our hasty travellers will continue to return, to use Bacon's words, "hooded and without profit," as they went. In England, the ordinary education has prepared the tourist not to omit what is observable."

To Mr. Walcott's concluding observations we entirely and emphatically assent. Assuring our readers that the portion of the preface we have extracted, gives but a very modest account of the books, we need but to add, that their descriptions of scenery are excellent word-pictures, that the geology, botany, and marine zoology of the coast are duly noted, that historical associations are called up with an unusually realising and vivid power, that country superstitions and customs lend their rich quaint interest to the composition, and that the practical information supplied is adequate to the direction of the traveller. Only one thing has struck us that might be complained of; namely, that, while Mr. Walcott tells his reader of *all* the churches and Episcopal chapels in all the principal towns, and the names of their rectors, vicars, and perpetual curates, he does not recognise the existence of Dissent of any form; so that, from anything shown by these Guide-books, a good High-Churchman might suppose the whole South Coast of England to be free from the sin of schism, and its towns from the eyesore of Dissenting conventicles. But Mr. Walcott is from "Exeter College, Oxford;" and the author of a work on "Our Cathedrals" could not be expected to condescend to a recognition of anything less than a steeple, or anybody less than a "P.C." Never mind:—in all that is essential to the enjoyment of the South Coast, he has done his work as perfectly as it well *could be* done.

Gleanings.

Mr. Robert Chambers has a volume in the press refuting the antiquity of the Scottish historical ballads. It is said he considers them to have been written in the early part of the eighteenth century.

The Bishop of London, while staying at Llandudno, in North Wales, preached twice in a large tent, erected for the purpose of holding divine service, the parish church being found quite incapable of holding the visitors.

Lord Carlisle, the present Lord-Lieutenant of Ireland, states it as his opinion, in his little work on Daniel, that we are, in 1859, "on the eve of stupendous events, if not approaching the close of the dispensation."

A Highland farmer had recently lost his wife. A friend called upon the bereaved man to condole with him. "It must have been a great loss, Duncan, to you, for she was a goot woman." "'Deed it was, a

ferry great loss, indeed," returned Duncan, wiping a tear from his eye; and then adding, in a tone laden with emotion, "An', let me tell you, Donald, accompanied too with a ferry considerable deal of expense."

There are few inventions which have given rise in so short a time to so many patents as the crinoline. It came into vogue only about four years ago, and already 100 patents have been taken out in France—4 in 1855, 16 in 1856, 30 in 1857, 37 in 1858, and 13 up to the month of July, 1859.

Smithfield turned into a City Park.—The unsightly old timbers that are wasting away in idleness in Smithfield would remind us of some deserted place in a country town, where there is little or no business done. If Smithfield were made a park, it would add greatly to the enjoyment and pleasure of the inhabitants in that vicinity, who are not able, many of them, to go so far as either of the parks which now exist.—*City Press.*

A Shrewd Idiot.—A well-known idiot, James Fraser, belonging to the parish of Lunan, in Forfarshire, quite surprised people sometimes by his replies. The congregation of his parish church had for some time distressed their minister by their habit of sleeping in church. He had often endeavoured to impress them with a sense of the impropriety of such conduct; and one day when Jamie was sitting in the front gallery, wide awake, while many were slumbering around him, the clergyman endeavoured to awaken the attention of his hearers by stating the fact, saying, "You see even Jamie Fraser, the idiot, does not fall asleep, as so many of you are doing." Jamie, not liking, perhaps, to be thus designated, coolly replied, "An' I hadna been an idiot, I wad ha' been sleeping too."—*Ramsay's Reminiscences.*

The Bishop, the Incumbent, and the Countryman.—We are truly pleased to find that the Lord Bishop of Bangor, since his induction, has been making himself highly popular, as well in the pulpit as by the friendly urbanity manifested by him when visiting the domiciles of his humble neighbours. A short time back his lordship, while on his friendly visiting excursions, accompanied by a beneficed clergyman, entered the house of a cottager, when the following colloquy took place:—Clergyman: John Jones, I have called to introduce the Lord Bishop to you.—Bishop (taking him cordially by the hand): How do you do, John Jones? I hope you are in good health.—John Jones: Thank you, my lord, I am very well in health, and as comfortable as labouring men generally are. Mr.—— has been good enough to introduce your lordship; perhaps your lordship will be good enough to introduce him to me, for I never saw him in my house before. —*Carnarvon Herald.*

Prince Napoleon and his Wife.—A very unpleasant, but not wholly unexpected, affair has occured in high quarters. The Prince N. left Paris about ten days ago to travel in Switzerland. His Royal and Imperial spouse, hearing that the suite of her husband comprised other persons than those strictly necessary to keep up the state of a prince, resolved to join him without further delay. Her unexpected arrival at Geneva angered her lord and master beyond control, and he asked the lady by whose authorisation, and by what right, she dared followed him. "The right that every wife has to join her husband," she replied; "but since my presence is so obnoxious to you, I will return to my father, whose love for me will prevent his considering State interests before the happiness of his child." So saying, the young Princess C. left the Prince, who has just spent the dowry she brought him in the purchase of an estate in Switzerland. The Princess is now in Paris, making all the necessary arrangements for her final and entire departure from the scene of (to her) so much unhappiness. One cannot but applaud her resolve—young, noble, kind-hearted, a fearful realisation must it have been to her, of all those tender fancies of a husband which every girl has, to find herself linked to a man almost old enough to be her father, a man of vulgar tastes, corrupt ideas, immoral tendencies —everything that one of affectionate heart despises and abhors. Alas! for the *mariage de convenance!* —*Paris Correspondent of the Lady's Newspaper.*

The Merchants' Lecture.—The lecture was established in the year 1672, in the reign of King Charles the Second, by the Presbyterians and Independents conjointly, at Pinner's Hall, Broad-street, and was delivered, on Tuesday morning, by ministers chosen for their orthodoxy, ability, and popular talents; among whom may be mentioned, Bates, Owen, Baxter, Howe, Manton, and Rowe. It was supported by contributions from the principal merchants in the City of London, and its professed design was to "uphold the doctrines of the Reformation against the errors of Popery, Socinianism, and Infidelity." From Pinner's Hall it was removed, in July, 1778, to New Broad-street Chapel, and thence, in 1844, to the Poultry Chapel, where it is still held. From its foundation to the present day the glorious doctrines of the Gospel have been steadily maintained, and practically enforced. The lecture is delivered on the Tuesday morning next succeeding the first Sunday in every month, and commences at twelve o'clock. The present lecturers are the Revs. George Clayton, T. Binney, S. Martin, Dr. Spence, J. Sherman, and T. W. Aveling, who are *ex-officio* trustees of the funds of the society. There are several bequests connected with the lecture, intended, in most cases, for the benefit of poor ministers of the Independent denomination. There is no fund for the payment of the lecturers, &c., the founders of the trusts not anticipating that there would be any difficulty in meeting the expenses so incurred. Subscriptions of one guinea, which entitle the subscriber to a vote at the nomination of a lecturer, are thankfully received by Samuel Morley, Esq., 18, Wood-street, Cheapside, or by any of the committee, after each lecture.—*City Press.*

The Scilly Isles and their King.—This leads me at once to speak of the highly improved tone of morals which have resulted under Mr. Smith's sovereignty. Not only is a drunkard scarcely ever seen in the islands, except he be a strange sailor, but thieving is rare in the extreme, and people leave their doors unbolted at night with perfect safety. I was shown one man living on St. Martin's Island who was suspected of the only house robbery known for years, and he was tabooed by his neighbours and rarely spoken to. The proofs had not been sufficient to convict him. All offenders are tried at sessions or assizes in Cornwall, but few ever go. Pauperism is almost unknown; and the other vices and ill-deservings seem to have been for many years far below the average of any English district of which I ever investigated the morals—and they are not a few. I attribute this in great measure to Mr. Smith's edicts. He permits no person to bring up his children uneducated, and he has provided good schools for them. He carries his power into the family *ménage*, and will tolerate no child after a fit age being unemployed. "Tom," having been long enough at school, must set to work. I question if there be an idle boy on the islands, and if Miss Carpenter were to establish a Scilly Ragged School it would infallibly die of inanition for lack of the remotest approach to a "City Arab." If any head of a family disobeys Mr. Smith, whether in the good governance of his family or the prescribed management of his land, he gets "notice to quit;" and as every other house belongs to Mr. Smith, his next move is necessarily exile to England. There are about 3,000 inhabitants on all the six isles, and I believe them to constitute the most thoroughly moral group in the kingdom; and my latest experiences and means of judging enable me to speak highly of their general intelligence. It is a proof of the real improvement in public morals effected by the Lord of the Isles that he put down smuggling so vigorously that scarcely any is said to remain; and yet I was shown the enormous cellars under the parsonage-house at Tresco, the clergyman in former times having made much more by kegs than by tithes.—*Once a Week.*

BIRTHS.

RAFFLES.—Sept. 28, at Sunnyside, Princes-park, Liverpool, the wife of W. Winter Raffles, Esq., of a daughter.

MORGAN.—Sept. 28, the wife of the Rev. William Morgan, Carmarthen, of a son.

JAY.—Sept. 30, at Wakefield-terrace, Wellington-road, Henton Norris, Stockport, the wife of the Rev. Ernest C. Jay, of a daughter.

MARRIAGES.

WILLOMATT—SAYELL.—Sept. 20, at Sion Chapel, Union-street, Whitechapel, by the Rev. J. Thomas, B.A., minister of the place, assisted by the Rev. J. Vaughan, of College Chapel, Stepney-green, Benjamin Willomatt, of Raven-row, Mile-end, to Elizabeth, youngest daughter of the late Thomas Sayell, Esq., of 28, Tavistock-place, Tavistock-square.

HUTCHINSON—RICHARDSON.—Sept. 22, at the Friends' Meeting House, Great Ayton, Yorkshire, Henry Hutchinson, of Flaxley-lodge, near Selby, third son of Jonathan Hutchinson, Esq., of Selby, to Elizabeth, eldest daughter of John Richardson, Esq., of Lanbargh-hall, near Great Ayton.

WHYTE—TITHERINGTON.—Sept. 22, at Berkley-street Chapel, Liverpool, by the Rev. John Knox Stallybrass, John Gray Whyte, to Anne Titherington, both of that town.

REDDINGTON—CHAPMAN.—Sept. 22, at the Independent Chapel, Sawbridgeworth, Herts, by the Rev. C. Berry, of Hatfield-heath, Mr. Isaac Reddington, to Miss Elizabeth Chapman, niece of George Hayden, Esq., of Sheering, Essex.

EGG—ELLIS.—Sept. 27, at the Independent Chapel, Melbourn, Cambridgeshire, by the Rev. A. C. Wright, the Rev. Edward Thomas Egg, pastor of the Congregational Church, Woodford, Essex, to Agnes Ann Ellis, daughter of the late Joseph Ellis, Esq., of the Sheene, Meldreth, and of Mrs. A. C. Wright.

MERRIMAN—MAYO.—Sept. 28, at Trinity Chapel, Marylebone, by the Rev. Ridley H. Herschell, the Rev. Edward Merriman, of Clapham-common, Surrey, to Emily, daughter of Newman Mayo, Esq., of Hamilton-terrace, St. John's-wood, Middlesex.

NUTTER—GIBSON.—Sept. 28, at Kingsland Congregational Church, by the Rev. T. W. Aveling, Joseph, fourth son of Mr. Octavus Nutter, of Kingsland-green, to Esther Sarah, only daughter of Mr. Thomas J. Gibson, of Navarino-road, Dalston-rise.

WILLIAMS—AUBREY.—Sept. 28, at the Countess of Huntingdon's Chapel, London, by the Rev. Thomas Thoresby, M.A., assisted by the Rev. Clement Dukes, M.A., the Rev. John de Kewer Williams, M.A., to Louisa Anne Wynne Aubrey, daughter of the late Frederick Wynne Aubrey, Esq., of Clehonger Court, in the county of Hereford.

BRADY—WRIGHT.—Sept. 28, at the Friends' Meeting House, Chesterfield, George Stewardson Brady, surgeon, Sunderland, to Ellen, fourth daughter of Robert Wright, iron merchant, Chesterfield.

HALL—FARRINGTON.—Sept. 28, by the Rev. J. H. Cooke, at the Kent-street Chapel, Portsea, Mr. William Hall, of Norwich, to Catherine, daughter of Mr. J. Farrington, Buckden, Hunts.

FRY—PEASE.—Sept. 29, at the Friends' Meeting House, Saffron Walden, Essex, Lewis Fry, of Bristol, solicitor, son of Joseph Fry, of the same city, to Elizabeth Pease, daughter of the late Francis Gibson, of Saffron Walden.

CUMMINS—PEPPER.—Sept. 29, at the Independent Chapel, Masbro', by the Rev. John Cummins, of Elsecar, assisted by the Rev. Isaac Vaughan, of Masbro', Mr. Geo. J. Cummins, Greasbro', to Ann, daughter of the late Mr. Horace H. Pepper, Hoober Hall, Wentworth.

COOKE—STONEMAN.—Sept. 30, at John-street Chapel, Bedford-row, by the Rev. W. Brock, John William, son of J. Cooke, Esq., to Mary Anne, daughter of the late J. Stoneman, Esq., of Paternoster-row.

TOWNSEND—HOLDEN.—Sept. 30, at Broadmead Chapel, Bristol, Charles, eldest son of Mr. I. H. Townsend, 4 and 5, Union-street, to Anna Maria, daughter of Adam Holden, Esq., Lansdown-place, Ashley-hill.

GARRARD—GARRARD.—Oct. 1, at Tacket-street Church, Ipswich, by the Rev. Eliezer Jones, Mr. William Garrard, of London, to Miss Jane Garrard, of Ipswich.

GIGG—STONE.—Oct. 2, at the Baptist Chapel, Honiton, by the Rev. W. Evans Foote, Mr. Samuel Gigg, to Miss Elizabeth Stone, of Luppitt, near Honiton.

DEATHS.

BARKER.—Lately at Constantinople, Mr. Benjamin Barker, the chief agent of the Bible Society in Turkey. During a service of nearly forty years in the Levant his amiable and upright character had won for him the sincere regard of the community, English and foreign. To his tact and singleness of mind the society is indebted for much of its success in the East. He leaves a large family of young children behind him very insufficiently provided for.

VANSITTART.—July 17, on board H.M.'s ship Magicienne, at Shanghai, from the effects of wounds received in leading a land attack at Peiho, on the 25th of June, Captain Nicholas Vansittart, aged thirty-nine.

SHOEBOTHAM.—Sept. 22, at Spring Gardens, Dudley, Annie Urquhart, who was the youngest daughter of the Rev. D. K. Shoebotham, aged fifteen.

COORG.—Sept. 24, His Highness the Rajah of Coorg, at his residence at No. 20, Clifton-villas, Warwick-road, Maida-hill West.

HILL.—Sept. 24, at his residence, Lowemoor-villa, Worcester, William Hill, Esq., F.R.A.S., aged seventy-one years.

BECKITT.—Sept. 25, highly respected, in his seventieth year, Thomas Beckitt, Esq., of Hamburg. Mr. Beckitt had resided in Hamburg upwards of forty years, being partner in the old and respectable firm of Jackson and Beckitt, in that city.

BOLTON.—Sept. 27, in the sixty-sixth year of her age, at her residence, No. 24, Montpelier-road, Brighton, Anne, relict of the late Rev. Robert Bolton, of Pelham Priory, United States, America, and eldest daughter of the late Rev. Wm. Jay, of Bath.

ANSLOW.—Sept. 30, at Jersey, Hannah, the beloved wife of Joseph Anslow, formerly of Wednesbury.

JAMES.—Oct. 1, the Rev. John Angell James, of Birmingham, in the seventy-fifth year of his age.

"The high repute which Mr. Benson has obtained for the qualities of his manufacture stands second to none"—Morning Advertiser. Benson's Lady's Gold Watch, at 5 to 30 guineas.—"Exquisite artistic feeling in ornamentation, and perfection of mechanism in structure."—Morning Post. Benson's Gentleman's Gold Watch, at 6 to 50 guineas.—"All that can be desired in finish, taste, and design."—Globe. Benson's Silver Lever Watches, at 4 to 20 guineas.—"Leave nothing to be desired but the money to buy them with."—Standard. Benson's Silver Horizontal Watch, at 2 to 8 guineas.—"A good watch without paying an exorbitant price."—Daily Telegraph. Each watch warranted, and sent free to any part of England, Scotland, Ireland, or Wales, on receipt of a remittance addressed to James W. Benson, at the manufactory, 33 and 34, Ludgate-hill, London. Established 1749.

Pens, Ink, and Paper.—The great difficulty in obtaining these necessary articles in perfection is well known, also the impossibility of obtaining easy and rapid penmanship without their complete combination. Perhaps the quality of the pen used affects the matter to be written more than people generally imagine. Who can say how many errors have occurred, how much that ought to have been written omitted, how many kind thoughts marred, nay, how many loving communications altogether withheld, under the disappointments and vexations caused by a bad pen? Almost the same may be said in regard to ink and paper. Parkins and Gotto, the paper and envelope makers, of 25, Oxford-street, have so prepared these articles that each appears to possess the requisite quality; they so harmonise with each other as to save half the trouble and all the annoyance consequent upon the use of imperfect materials. Their elastic post-office pen is the best hitherto produced, being as flexible as the quill, and entirely free from that disagreeable scratch so peculiar to the ordinary metal pen. The ink is quite black, and is, by some new process, rendered sufficiently fluid to flow freely. The writing paper is made of pure linen rags, finished upon their own premises, and free from grease or fibre. With these important recommendations, there is no doubt they will be fully appreciated by the public.

[Advertisement.]—Holloway's Pills and Ointment.—Debility, Consumption.—In no diseases are the results of the alterative and tonic influence of these invaluable remedies more apparent or more gratifying than in that feeble condition of the body which precedes consumption. A change for the better is observed ere this treatment has been followed for a week, and the improvement steadily progresses; the melancholy emaciation soon gives place to health, strength, and cheerfulness. The appetite returns, the perspirations diminish, the shortness of breath ceases, and the incessant cough soon vanishes altogether. The ointment should be rubbed most effectually between the shoulders, on the chest, and left side. Two pills should be taken nightly; the air should be sought; solids eaten; slops avoided.

Mr. J. W. Benson, of 33 and 34, Ludgate-hill, has just published a new illustrated pamphlet on watches (free by post for two stamps). It should be read by all who are about buying a watch, as it contains prices and important information as to what watch to buy! where to buy it! and how to use it!

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Notwithstanding the inactivity of business, an upward tendency is observable on the Stock Exchange. Yesterday the funds advanced ¼ per cent., being strengthened by the rise of ½ per cent. which took place in the French funds on Saturday afternoon, and by the continued flow of gold to the bank. In the afternoon, however, a check was given by the details respecting the arrogant attitude of the Americans on the disputed island, and Consols fell nearly ¼ per cent. To-day the English Stock Market continues firm, but business is extremely quiet. Consols, 95⅝ 95¾ for Money and Account. Exchequer Bills, 23s. to 26s. prem. India New Loan, 101 101⅛; ditto Scrip, 101 101⅛; ditto Debentures (1859), 95½ 95⅝; and ditto Bonds, par to 5s. dis.

In the Foreign Stock Market business is moderately active, and prices are rather firmer.

Business in the Railway Share Market has been very inactive. Prices, however, are generally well sustained. Great Western have advanced to 63⅝ 63¼. North Westerns to 93½ 94; and Midlands to 105⅛ 105⅜. Eastern Counties, Brighton, North Stafford, and South Eastern have realised about former prices. The transactions in the Foreign and Colonial Markets have been very moderate. Lombardo-Venetian have declined to 12¼. Northern of France are at 37, and Great Luxembourg 7⅝ 7¾. East Indian have receded to 99¾ and Great Indian Peninsula to 71½. Grand Trunk of Canada remain steady at 37⅝ 37¾, and Great Western of Canada at 14¼.

For Joint Stock Bank and Miscellaneous Shares there has been a fair inquiry at about previous rates. Union of Australia realise 47½. Bank of Australasia, 80. Royal Mail Steam have improved to 52½ 53; and Van Dieman's Land to 16*l*.

The total value of the week's arrivals of specie is not less than 730,000*l*., the bulk of which has been sent into the Bank. It is estimated that since the last official return, which was made up to Wednesday evening, 423,000*l*. in gold have been added to the stock. If this be correct the total bullion now held by the Bank must be 17,964,000*l*. or thereabouts.

The Gazette.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account pursuant to the Act 7th and 8th of Vic., cap. 32, for the week ending on Wednesday, Sept. 28, 1859.

ISSUE DEPARTMENT.

Notes issued	£31,391,220	Government Debt	£11,015,100
		Other Securities ..	3,459,900
		Gold Bullion	16,916,220
		Silver Bullion	—
	£31,391,220		£31,391,220

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11,220,013
Rest	3,722,696	Other Securities ..	19,434,507
Public Deposits	9,268,280	Notes	10,185,060
Other Deposits	13,096,415	Gold & Silver Coin	624,899
Seven Day and other Bills	824,134		
	£41,464,484		£41,464,484

Sept. 29, 1859. M. MARSHALL, Chief Cashier.

Friday, September 30, 1859.

BANKRUPTS.

SAIT, J., Star-corner, Bermondsey, currier, October 7, November 10.

JACK, A. H., Great Windmill-street, Haymarket, letterpress printer, October 18, November 15.

WINCKWORTH, J. R., Albion-street, Hyde-park, and Charlotte-street, Fitzroy-square, picture dealer, October 15, November 15.

RAMMAGE, W., Platts, near Stourbridge, ironfounder, October 13, November 4.

MORGAN, J. K., Clifton, draper, October 11, November 8.

VIVIAN, J. D., Plymouth, grocer, October 14, November 14.

DAVIES, E. C., and COOPER, G., Gainsborough, chemists October 12, November 9.

GREEN, J. C., Manchester, hotel keeper, October 12, November 9.

MCCLURE, J., jun., Manchester, Manchester warehouseman, October 14, November 9.

Tuesday, October 4, 1859.

BANKRUPTS.

PARR, T. H., Newmarket, grocer, October 18, November 22.

BROWN, J., Hoxton, beer-seller, October 13, November 10.

THEMANS, J., St. George-street East, Middlesex, tobacconist, October 14, November 10.

INGLIS, D. A., Liverpool, commission agent, October 19, November 7.

BLOCKSIDGE, T. B., Birmingham, tobacconist, October 20, November 10.

FLEGG, C., Great Yarmouth, milliner, October 15, November 22.

LEIGH, B. E., Birmingham, merchant, October 20, November 10.

WILSON, T., Wickersley, Yorkshire, farmer, October 15, November 19.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 3.

We had 3,565 quarters of British wheat, and 1,195 sacks of flour, arrived coastwise last week, and 4,876 quarters and 15,241 sacks per railway. The foreign supply was, wheat—2,065 quarters from Russia, 850 quarters Danzig, 600 quarters Greifswalde, 345 quarters Hamburg, 806 quarters Sweden and Denmark, 215 Dunkirk. Barley—730 quarters Hamburg, 3,100 quarters Marseilles, 903 quarters Odessa. Oats—14,401 quarters Russia, 920 quarters Sweden, 1,220 quarters Denmark, 145 quarters Harlingen. Peas—1,092 quarters Odessa, 380 quarters Taganrog. Flour—501 barrels New York, 163 sacks France. The supply of English wheat was fair this morning, but much of it of very indifferent quality and condition. For the best samples there was a steady sale at slightly improving rates, and fine foreign, both new and old, found buyers at extreme prices. Flour very firm in price and readier sale. Finest malting barley scarce, and saleable at very full quotations; for grinding qualities therewas likewise more demand, and in some cases higher prices were paid. Beans and peas dull at last week's prices. There was a moderate arrival of oats, and the trade was firm, and good corn 6d per quarter dearer than on Monday last. Linseed dull, but cakes met with rather more inquiry. The weather is fine and mild, with wind southerly.

BRITISH.	s.	s.	FOREIGN.	s.	s.
Wheat			Wheat		
Essex and Kent, Red	38	to 45	Dantzig	46	to 52
Ditto White	42	50	Konigsberg, Red	42	50
Linc., Norfolk, and Yorkshire Red	—	—	Pomeranian, Red	44	50
Scotch	40	44	Rostock	44	50
Rye	32	34	Danish and Holstein	42	46
Barley, malting	28	44	East Friesland	40	43
Distilling	—	—	Petersburg	40	43
Malt (pale)	64	68	Riga and Archangel	—	—
Beans, mazagan	39	46	Polish Odessa	40	42
Ticks	—	—	Marianopoli	42	44
Harrow	—	—	Taganrog	—	—
Pigeon	—	—	Egyptian	30	32
Peas, White	42	44	American (U.S.)	44	48
Grey	38	40	Barley, Pomeranian	28	33
Maple	38	40	Konigsberg	—	—
Boilers	—	—	Danish	28	30
Tares (English new)	—	—	East Friesland	23	24
Foreign	—	—	Egyptian	21	22
Oats (English new)	23	26	Odessa	22	24
Flour, town made, per Sack of 280 lbs	42	43	Beans—		
Linseed, English	—	—	Horse	38	40
Baltic	44	48	Pigeon	40	42
Black Sea	44	48	Egyptian	36	38
Hempseed	42	44	Peas, White	40	42
Canaryseed	58	62	Oats—		
Cloverseed, per cwt. of 112lbs. English	—	—	Dutch	18	24
German	—	—	Jahde	18	24
French	—	—	Danish	16	20
American	—	—	Danish, Yellow feed	20	22
Linseed Cakes, 12*l* 10s to 13*l* 0s			Swedish	22	24
Rape Cakes, 5*l* 5s to 5*l* 10s per ton			Petersburg	18	22
Rapeseed, 25*l* 0s to 26*l* 0s per last			Flour, per bar. of 196lbs.—		
			New York	21	22
			Spanish, per sack	—	—
			Carrawayseed, per cwt.	30	35

BREAD.—The prices of wheaten bread, in the metropolis are from 7d to 7½d; household ditto, 5½d to 6½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 3.

The total imports of foreign stock into London last week amounted to 8,563 head. To-day's market was less extensively supplied with foreign stock, and its general quality was by no means first-rate. Compared with Monday last, there was a considerable falling off in the total supply of beasts on sale this morning. In the demand for most breeds—the condition of which exhibited some improvement—there was more activity, at prices fully equal to last week. The best Scots and crosses sold readily at 4s 8d per 8lbs, and a clearance was effected. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 2,000 shorthorns and crosses; from other parts of England, 650 of various breeds; from Scotland, 50 Scots and crosses; and, from Ireland, 350 oxen and heifers. We were very moderately supplied with most descriptions of sheep. There was a decided improvement in the demand for all breeds, and prices advanced 2d per 8lbs. Notwithstanding that the supply of calves was limited, the veal trade ruled heavy at last week's prices. The top quotation was 4s 8d per 8lbs. Prime small pigs were in fair request, at full currencies. Otherwise, the pork trade was in a sluggish state on former terms.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	2	8	to 2	10	Pr. coarse woolled	4	4	to 4	6
Second quality	3	0	3	4	Prime Southdown	4	10	5	2
Prime large oxen	3	6	4	4	Lge. coarse calves	3	6	4	2
Prime Scots, &c.	4	6	4	8	Prime small	4	4	4	8
Coarse inf. sheep	3	2	3	4	Large hogs	3	0	3	6
Second quality	3	6	4	2	Neat sm. porkers	3	8	4	6

Lambs 0s 0d to 0s 0d.

Suckling calves, 19s. to 24s. Quarter-old store pigs, 19s to 25s each

NEWGATE AND LEADENHALL, Monday, Oct. 3.

Our markets continue to be well supplied with each kind of meat. Prime beef, mutton, veal, and pork are in steady request at full prices. Otherwise the trade rules heavy, at barely last week's currencies.

Per 8lbs by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	2	10	to 3	0	Small pork	4	2	to 4	10
Middling ditto	3	2	3	6	Inf. mutton	3	2	3	6
Prime large do.	3	8	3	10	Middling ditto	3	8	4	0
Do. small do.	4	0	4	4	Prime ditto	4	2	4	6
Large pork	3	4	3	8	Veal	3	4	4	4

Lamb, 0s 0d to 0s 0d.

POTATOES, BOROUGH AND SPITALFIELDS, Monday, Oct. 3.—Since our last report full average supplies of potatoes, in fair condition, have come to hand. Good and fine samples are selling steadily; other kinds slowly, at about stationary prices.

PRODUCE MARKET, MINCING-LANE, Oct. 4.

TEA.—The market has been very quiet and prices remain steady.

SUGAR.—The demand for all descriptions has been very inactive, and prices generally have shown a downward tendency. In the refined market previous rates are with difficulty realised.

COFFEE.—The demand for Ceylon qualities has not been active, and the few parcels disposed of have been at barely previous prices. Other descriptions have been quite neglected, and in a great measure at nominal values.

RICE.—There has been a steady inquiry for East Indian, and sales to some extent have been effected at full prices.

FRUIT.—The market has been exceedingly firm, all descriptions of the new crop being held for full rates, both as regards currants and Valencia raisins. For the finer qualities of figs there is a good demand, at full rates.

SALTPETRE.—There is little alteration to report in prices, only a moderate business having been transacted.

PROVISIONS, Monday, Oct. 3.—The arrivals last week from Ireland were 12,260 firkins butter and 2,266 bales bacon, and from foreign ports 7,369 casks butter and 309 bales bacon. The Irish butter market ruled very slow during the past week, owing to the extreme mildness of the weather, and the business transacted was to but a limited extent; quotations are nominally unchanged. Best Dutch declined 2s to 4s per cwt. In the bacon market there is no alteration to notice in supply or demand. The fresh arrivals move off steadily, but the dealers will only buy for immediate consumption, expecting lower prices shortly.

COVENT GARDEN, Saturday, Oct. 1.—Pine-apples and grapes continue plentiful. Pears consist chiefly of Marie Louise, Williams's Bon Chretien, Louise Bonne of Jersey, Gansel's Bergamot, and Duchesse d'Angouleme. The best dessert apples at present in the market are the ribston and king of the pippins. Peaches, nectarines, and plums are all but over. Oranges continue to realise 3s 6d to 10s per 100. Good filberts may be had for 9d per lb. Cabbages, beans, carrots, and artichokes may be obtained in quantity. Cauliflowers are scarce. Potatoes realise from 6s to 15s per cwt. Cucumbers abundant. Cut flowers chiefly consist of Orchids, Gardenias, Kalosanths, Lily of the Valley, Violets, Mignonette, China Asters, Heaths, and Roses.

HOPS, Monday, Oct. 3—Our market during the past week has been fully supported, and a large business transacted in most descriptions. The advance in Wealds and Sussex has been firmly maintained, and for the choicest samples extreme quotations have been realised.

SEEDS, London, Monday, Oct. 3.—Cloverseed remains without change, and buyers do not come forward; there does not appear to be any disposition for business. Winter tares continue a slow sale. Canaryseed was unaltered in value today, with rather better supply.

WOOL, Monday, Oct. 3.—Since our last report there has been much less activity in the demand for English wool for home use; but for export to the continent several parcels have changed hands, at very full prices. The supply of both long and short wools on offer is very moderate for the time of year.

TALLOW, Monday, Oct. 3.—Our market has become much less active, and prices have had a drooping tendency. To-day, P.Y.C. on the spot is quoted at 58s per cwt. Rough fat is 3s 2d per 8lbs.

PARTICULARS.

	1855.	1856.	1857.	1858.	1859.
	Casks.	Casks.	Casks.	Casks.	Casks.
Stock	2344	9165	16723	11041	20439
Price of Yellow Candle	57s 6d to 58s 0d	52s 0d to 0s 0d	63s 0d to 0s 0d	51s 6d to 0s 0d	56s 0d to 57s 0d
Delivery last Week	3193	1798	1775	2311	1647
Ditto from the 1st of June	23330	29487	21455	22275	16722
Arrived last Week	1778	2958	1341	1081	1731
Ditto from the 1st of June	15777	21388	19507	20995	24229
Price of Town Tallow	60s 3d	55s 9d	64s 0d	52s 6d	58s 0d

FLAX, HEMP, COIR, &c., Saturday, Oct. 1.—Since our last report, the dealings in the flax market have been limited, yet prices have ruled steady. Most kinds of hemp have sold on easier terms, and Petersburg clean may now be purchased at 27*l* 10s per ton. Jute and coir goods are very dull.

OILS, Monday, Oct. 3.—We have a fair demand for linseed oil, at 28s 6d per cwt on the spot. Rape moves off slowly, at 35s to 36s 6d. Fine palm is held at 45s 6d; and cocoa-nut at 43s for the best Cochin. Olive moves off slowly, at last week's currency. Most fish oils are slow inquiry, at late currencies. Spirits of turpentine, 35s to 36s; rough, 9s 3d per cwt.

COALS, Monday, Oct. 3.—The extreme change in the weather renders markets exceedingly dull, purchasers looking for a further decline. Haswell, 18s 6d; Hettons, 18s 6d; Lambton's, 18s; Gosforth, 16s; South Hetton's, 18s 6d; Hetton's Lyons, 16s; Hartley's, 15s; Tanfield, 12s 9d. Fresh arrivals, 31; left from last day, 11.—Total, 45.

Advertisements.

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Patron, H.R.H. the PRINCE CONSORT.

LECTURE and NEW MUSICAL ENTERTAINMENT, by Mr. GEORGE BUCKLAND.

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DISSOLVING VIEWS.—Scenes in ITALY, FRANCE, AUSTRIA, on the RHINE, &c.

CHEMICAL LECTURE by Mr. E. V. GARDNER, Professor of Chemistry, "POISONS and their ANTIDOTES."

Lecture by Mr. KING, "The PHENOMENA of VISION: The HUMAN EYE as an OPTICAL INSTRUMENT."

A HIGHLY RESPECTABLE WIDOW desires an ENGAGEMENT as HOUSEKEEPER to a GENTLEMAN, USEFUL COMPANION to a LADY, or any Situation where trust is required.

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INTRODUCER of the SOUTH AFRICAN PORT, SHERRY, &c. Finest importations, 20s. per dozen, BOTTLES INCLUDED, an advantage greatly appreciated by the public and a constantly increasing connexion, saving the great annoyance of returning them.

Two Pint Samples for Twenty-four Stamps.

WINE in CASK forwarded free to any Railway Station in England.

EXCELSIOR BRANDY.

Pale or Brown, 15s. per gallon, or 30s. per dozen.

TERMS—CASH.

Country Orders must contain a remittance. Crossed cheques "Bank of London." Price-lists forwarded on application.

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FOR BEST TEAS and COFFEES, GO TO EDMONDS', 93, TOTTENHAM-COURT-ROAD.

Carriage paid, Town or Country.

WHY GIVE MORE?—EXCELLENT TEAS, Black, Green, and Mixed, are now on Sale, for Family Use, at 2s. 8d per lb., at NEWSOM and Co.'s Original Tea Warehouse, 50, Borough. Established A.D. 1745.

SHEPPARD'S CHEESE, BUTTER, BACON, and HAM WAREHOUSE, 88, High-street, and 1, 2 and 3, Three Tuns-passage, Borough. This establishment offers great advantages to the Public. The Trade supplied.

WHEN YOU ASK FOR GLENFIELD PATENT STARCH, SEE THAT YOU GET IT, as inferior kinds are often substituted.

STARCH! STARCH! STARCH!

The wants of the public are now met in the manufacture of an article every way adapted to their requirements. The PATENT AUSTRALIAN STARCH is pronounced by practical persons to be the only perfect starch made.

A numerous list of Testimonials from the principal dressers, bleachers, dyers, and laundresses in the kingdom, may be had free on application. Sold by Grocers and Oilmen.

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HARPER TWELVETREES' MICE and RAT KILLER is the most delicious dainty ever prepared for Vermin!!! Mice cannot resist it!!! They will come from their holes, and follow it anywhere; Eat it greedily, and DIE on the spot!!! You may clear them away by the score every night and morning. A Sixpenny Packet will Kill One Hundred Mice and Fifty Rats.

Sold in Packets, at 3d., 6d., and 1s. each, by all Patent Medicine Vendors, or any size free by Post, if Postage Stamps are sent to Harper Twelvetrees, "The Works," Bromley-by-Bow, London, E.

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Sold only in Bottles at 6d. and 1s. each, by the Agents for Harper Twelvetrees' Soap Powder.

SPECTACLES to SUIT ALL SIGHTS. Fine steel frames, with real Brazil pebbles, 7s. 6d.; ditto, best glasses, 3s. 6d., 4s. 6d., 5s. 6d.; solid gold, 20s.; solid silver, 10s. 6d. Spring Rye-glasses, 7s. 6d., 5s. 6d., 3s. 6d; gold ditto, 17s. 6d., 21s., 30s. Country residents accurately suited by stating age, &c. Sent free, (by post) all over the kingdom. Enclose stamps or post-office order, payable Upper Baker-street. Pocket Telescopes, define five miles, 12s. 6d. Microscopes in mahogany boxes, of immense power, 12s. 6d. BERNARD DAVIS (Optician to the Opthalmic), 430, Euston-road, Regent's-park, close to Trinity Church (formerly called New-road.

N.B.—Celebrated Double Miniature Glasses of extraordinary power, 21 each, for Tourists, &c.

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Mechanical Tools of every description. Also,

Tool Chests fitted complete with Tools of warranted quality, and varying in price from 6s. to 12*l*. They are well adapted for the amateur, the practical mechanic, or the emigrant.

ECONOMIC COOKING STOVES, RANGES, &c.—DEANE & CO. recommend with confidence their improved Cooking Stove. It is cheap in first cost, simple in construction, easy of management, capable of doing a large amount of work with a comparatively small consumption of fuel, and is manufactured in sizes suitable for large or small families. In operation daily in the Stove and Fender Department: where may also be seen the improved self-acting range, and the improved cottage range, each with oven and boiler.

Prices of the Range:—4 feet wide, 13*l*. 10s.; 4 feet 3 inches, 15*l*.; 4 feet 6 inches, 16*l*. 10s.; 4 feet 9 inches, 18*l*.; 5 feet, 19*l*. 10s.; 5 feet 3 inches, 21*l*.; 5 feet 6 inches, 22*l*. 10s.; 5 feet 9 inches, 24*l*.; 6 feet, 25*l*.

A FURNISHING LIST.—For the convenience of persons furnishing, DEANE and CO. have arranged a complete Priced List of Articles requisite in fitting up a Family Residence, embracing all the various departments of their establishment, and calculated greatly to facilitate Purchasers in the selection of goods.—This List DEANE and CO. will forward to any address, post free.

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NEWLY-INVENTED APPLICATION of PREPARED INDIA-RUBBER in the construction of Artificial Teeth, Gums, and Palates.

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SURGEON-DENTIST,

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SOLE INVENTOR AND PATENTEE.

A new, original, and invaluable invention, consisting in the adaptation, with the most absolute perfection and success, of

CHEMICALLY-PREPARED INDIA-RUBBER,

in lieu of the gold or bone frame. The extraordinary results of this application may be briefly noted in a few of their most prominent features:—

All sharp edges are avoided; no spring wires, or fastenings are required; a greatly-increased freedom of suction is supplied; a natural elasticity hitherto wholly unattainable; and a fit, perfected with the most unerring accuracy, are secured, while, from the softness and flexibility of the agents employed, the greatest support is given to the adjoining teeth when loose or rendered tender by the absorption of the gums.

The acids of the mouth exert no agency on the chemically-prepared India-rubber, and, as it is a non-conductor, fluids of any temperature may be retained in the mouth, all unpleasantness of smell and taste being at the same time wholly provided against by the peculiar nature of its preparation.

Teeth filled with gold, and Mr. Ephraim Mosely's Enamel Cement, the only stopping that will not become discoloured, particularly recommended for front teeth.

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Not only deodorizes but disinfects perfectly, and DESTROYS FOR EVER the cause of infection.

Is not poisonous, as it may be used to purify water. Evolves no noxious or unpleasant gas. Cannot be mistaken for any other fluid, thereby preventing death and disease, and is therefore the best, safest, cheapest, and most pleasant disinfectant ever introduced.

This fluid has been examined and reported upon by the Board of Health, all the most eminent Men and Chemists of the day, in all cases in the most satisfactory manner possible.

The Public are recommended to use this Fluid, properly diluted with water, frequently and habitually in larders, scullaries, dairies, musty casks, sick rooms, close places, &c., as it has numerous advantages, and can be used with certain immediate success and perfect safety.

Sold in Quart Bottles, 4s., Pints, 2s., Half-pints, 1s., and in bulk 10s. per Gallon.

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WHITE'S MOC-MAIN PATENT LEVER TRUSS,

requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

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A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer,

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Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 8d. Postage, 1s. 6d.

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Post-office Orders to be made payable to John White, Post Office, Piccadilly.

ELASTIC STOCKINGS, KNEE-CAPS, &c.

The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking Price from 7s 6d. to 16s. each. Postage 6d.

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HAIR DESTROYER for removing superfluous hair on the face, neck, and arms.

This great disfigurement of female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 148, Holborn-bars, and 96, Goswell-road.

BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE

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GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the proprietor, W. Gillingwater, 148, Holborn-bars, and 96, Goswell-road. Sent free to any railway station in the kingdom in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each.

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